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Thanksgiving Day

By JOHN KENDRICK BANGS

For all the gracious gifts in harvest fair
In things material, whose goodly share
I richly prize;
For men's abundant wealth that lies in sight,
And for the sense of power and might
With which to meet a foe, and fight the fight,
My thanks arise.

But for the richer gifts of love and peace
That bring the soul a sense of sweet release
From pressing care;
For mercies shown; for greater growth of soul;
For light, when clouds of deadly dark uproll
To point the way to some more lofty goal,
And lead us there;

For broader human sympathy, for tears
Of brotherhood to ease another's fears,
And cheer his way;
For seeing eyes, and shoulders fit to bear
The burdens of our fellows in despair,
And right goodwill to help them in their care
When times are gray;

For men of heart and soul inclined
To honors of a lowlier, meeker kind,
With grace endued;
Who seek all dire injustices to mend,
To guide the hopeless to some hopeful end—
Not this alone, but all my days I spend
In gratitude!

NEW ENGLAND MASONIC CRAFTSMAN

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TIME Of the essence of all things, Time will cure present ills. Proof of this lies in the evidence of the past. Illustrations are abundantly available to demonstrate that there have been periods in the past when hope gave way to despair. Yet through agonies and travail new times have been born and earlier mistakes corrected.

Somehow or other, however, the race has seemed inevitably to forget in times of prosperity the fair scale of values and proportion. Human selfishness has done the rest, so that history has had a habit of repeating itself over and over again.

Freemasonry, from its early beginnings, has always contained the germ of Truth. The search for Light is its main objective. The slowing up of a steadfast pursuit has caused temporary embarrassment; but its fundamentals remain fixed.

Just now there is need for a closer application of Masonic principles to everyday living. This involves some sacrifice, at least to those souls whose main purpose in life lies in the accumulation of wealth to the exclusion of all else.

Carping criticism avails little. Conscience alone is sufficient mentor to the average Mason. No Laodicean methods will avail during the present period of transition. A new world *will* emerge from the old. The superstructure built up during the past profligate days of prosperity was top-heavy—too big for the base. A structure may be reared so high into the mists that its outlook is obscured. We pay the price of error, as our Christian Science friends remind us.

It is really remarkable when one stops to consider, how firmly Freemasonry has stood in the swirl of the present disorder in society. Its losses in membership are comparatively small; in fact most of that item is probably not an unmixed evil. The men responsible for calling the Craft from labor to refreshment and back to labor again, have been brought to a point, through necessity perhaps, of serious consideration of the main objectives, which in the gay days now past received scant attention. Out of that some good will surely come. The day will dawn ere long when the sun will seem to shine brighter, the clouds of fear and worry will have rolled away, and a new and pleasanter prospect be revealed.

That day is eagerly sought. Men's minds are being concentrated on problems which now seem unsolvable. But somehow they will be solved, and Freemasonry, in common with the rest of the world, will be the better for its present purging.

Time is the essence of all things. This may sound trite, but it is because some of the simple things that lie at the root of the social structure are by their very nature considered platitudinous, and because these have been forgotten or scoffed at by people living in a fool's paradise, that a system has been built up which, Frankenstein-like, has tended to destroy itself.

THANKSGIVING There will be those this Thanksgiving who will question the occasion for their thanks—for truly the past year has dealt unkindly with many. Position and property swept away in the tide of misfortune due to causes utterly beyond their control, thousands of men and women this year approach the day set apart on which to dedicate to the Supreme Architect their thanks, with their hearts full of bitterness instead.

There has been a breakdown of the standards which men have mistakenly set up as the ideal; examination has shown these to be false standards, based on a pure materialism and in consequence of shadow rather than substance.

Abundant evidences exist of the complete moral breakdown of men and institutions to whom the average individual should with confidence in the ordinary course look upon as examples of correct human conduct.

Disillusionment has been the lot of many. Faith has had a devastating shock. Idols have all too often been found to possess feet of clay.

But there is Light! Else would life be worth the living? Some people have questioned this. But in very truth the man who has not entirely set his soul on material things, and has kept a corner in his heart and head for the spiritual has found an increasing comfort in that phase of his life and by his example has encouraged others to a better understanding.

When life becomes so utterly disillusioning as to cause men in such increasing numbers to contemplate suicide, it is indeed time to cast up a balance to see wherein the weaknesses of the present social fabric lie, and to strengthen it, if possible, with sound materials.

Freemasons, by a study of the elemental truths contained within the tenets of the fraternity, find much to console them in a stricken day. Departure from the ways of Truth and Light inevitably bring retributive justice. While the observation may sound cynical it nevertheless ought to be impressed upon everyone that he is very largely the master of his own fate, and that only a departure from the proper path of right living has brought him to his present deplorable state.

There are things for which to be thankful this year of 1933. The sun shines, the trees leaf, the flowers blossom—all the world of nature breathes forth the spirit of a Higher Power. In a contemplation of Nature and her handiwork only that part of the picture which is man-made is foul and wrong. Her laws cannot be disregarded with impunity. Observance of them will on the other hand furnish those who intelligently and industriously interpret them, a bounteous measure, brimful and running over.

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Alfred H. Moorhouse, *Editor and Publisher*.

Are Life Memberships Advisable Under Any Conditions?

A Monthly Symposium

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ARE LIFE MEMBERSHIPS ADVISABLE?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston, Mass.

IT is realized at the outset that the question of whether or not life memberships are advisable under any conditions would probably never have been asked were it not for the fact of the altered conditions of life and their profound effect upon all institutions today.

Some organizations, gladly receiving the sums represented by new candidates' fees for life membership, have blithely gone ahead and spent them, not always wisely, and today are sorry, as they see the list of annual dues-paying members shrinking. Yet by a proper system of investment or by a group plan of insurance

based upon sound lines, the principal of the sums thus received might have brought into the lodge treasury annually a sum equal or nearly so to the dues which are paid under ordinary conditions by the ordinary member.

Life memberships would seem to be advisable when based on sound business practise.

In a lodge the dues of which are annually ten dollars and computing the life membership fee at twenty years' dues, or two hundred dollars, it should be possible safely to invest that sum so as to secure an annual return to the lodge of an equivalent amount to that received were no life membership involved.

It's a matter of five per cent with safety; and while the recent disastrous years might have raised havoc with accumulated funds invested in this way, it would seem that sufficient safeguards could be put around the investing committee's activities to prevent serious loss. This, of course, is the hindsight view, of which so many are bountifully endowed just now.

A candidate entering Freemasonry and able to afford the investment is wise to take advantage of the life membership plan. He is not likely to be lost to the fraternity because in later life he suffers losses through a lack of knowledge of investment, through misfortune, perhaps, or the vicissitudes of chance and hence is unable to maintain his annual dues.

The heads of all the bodies these days are bowed and their brows furrowed over problems of finance, and the chief contributing factor is the N. P. D.

A sound investment of the original sum involved in a life-membership should, as above stated, simplify the question. It is good business for the candidate and for the lodge. Emphasis is placed, however, upon the right sum of the life membership fee, which should

never be less than the total of twenty years' annual dues.

If it is desired to remit for life the dues of one has rendered signal service, or who, as in the Massachusetts jurisdiction, qualifies by reason of sixty years' continuous service for the Henry Price medal, then that act is a gracious gesture and earned.

Life membership under conditions other than the above, it is believed, are unsound, uneconomic and unwise.

LIFE MEMBERSHIPS AN UNMITIGATED EVIL

By JOSEPH E. MORCOMBE
Editor Masonic World, San Francisco, Calif.

ARE Life Members Advisable Under Any Conditions?" The question thus expressed has been variously and vigorously discussed in the American jurisdictions during the past few years. The consensus of informed opinion is against

the practice, as it has worked out in at least a majority of the lodges. Yet one might hesitate to declare a negative opinion, within the broad scope of our question. It would be easy to imagine a condition, where life memberships would be beneficial and even profitable. This would entail the fixing of a sum, fixed by actuarial experience, sufficient even at bank interest to provide an annual re-

turn equal to the required dues, with the principal finally going to the lodge for such use as might be deemed best.

However the matter does not work out in such way. Here in California the average dues in the city lodges are \$12 per year. Until now a life membership has been generally procurable on payment of \$150.00. Such a sum is usually banked as part of a permanent fund. The income so obtained is, at best, about \$6 per year. It is at once apparent that this is a losing proposition, and manifestly unfair to other members of the lodge.

But there are other and more injurious phases of the life membership proposition. Here it is a statewide custom to compliment the retiring master with a life membership certificate. Of late years this is purchased by the lodge, where formerly it was a mere entry on the minutes. To the mind of this writer there is no defense for such practice. The position of master, evidencing the confidence and esteem of the brethren, and the enduring honor of past mastership, should be held as sufficient payment for services rendered. To

put a monetary or commodity value upon the place is to degrade the highest honor that Masonry can bestow to the level of a paid job. What with presents, perquisites and life-memberships, such rewards are too often counted on by those who are mounting the ladder of preferment. As a practical matter, the lengthening lists of past masters, all freed from the payment of dues, do add appreciably to the burdens of lodges, already in many cases carrying a load too great to be long borne.

Another class of life memberships are those granted because of so many years passed as "contributing members," as our British brothers would express the status. The theory of such action is beautiful and kindly and wholly in accord with Masonic sentiment. But beautiful theories are too often set upon and sadly maltreated by brutal facts, and so in this case. The brother who has grown old in the Craft, if able to pay, should not expect treatment different from that accorded his fellows. For what he may have paid during the years he has received full value. To carry him on a non-paying basis should offend a just pride, and is in any event discriminatory treatment.

From every angle of vision this matter of life membership is a growing evil, and works an increasing injury to the lodges. The older bodies, with incomes taxed to the utmost, what with fixed expenses, Grand Lodge requirements and a stipendiary list, should certainly not be required to bear a further load of non-paying members. The younger lodges, if wise, will avoid the accumulation of burdens to plague the future of their organizations. For them precedents have not gathered to an unbreakable body of sentiment nor has evil custom hardened to sacrosanct tradition.

Our own opinion is that under any conceivable conditions, short of the unattainable ideal, life memberships operate always to the injury of the lodges.

POOR BUSINESS POLICY

By W. C. RAPP

Editor Masonic Chronicler, Chicago

FROM the financial standpoint, involving the necessity of a lodge having sufficient income properly to conduct its affairs, life memberships are open to serious objection. Viewed from the fraternal or sentimental angle, life memberships threaten no evils of great magnitude.

The principal factor to be considered in the creation of a class of members exempt from the payment of annual dues is the future material welfare of the lodge. If this can be satisfactorily overcome, so that the lodge is assured of its needed revenues, no matter how large a proportion of its

membership may be placed on its dues-exempt list, life memberships might be considered as not only advisable, but even desirable.

The methods by which life membership are acquired may be divided into three classifications—those which are purchased by the payment of a specified sum of

money, those which are awarded for meritorious service of some character, or as an honor, and those which automatically are bestowed at the end of a fixed number of years of membership.

The purchase of a life membership for a sum of money paid in advance is apparently a fair arrangement, provided the amount asked by the lodge is sufficiently large, so that the income it will earn will at least approximately pay the annual dues of the member. Difficulties have arisen in connection with this plan, particularly because the lodges blithely and without thought of the morrow, have expended the sums so acquired for running expenses or for riotous living. This can be overcome by setting aside the payments demanded and making it impossible to use more than the income derived from them. Such funds must necessarily be invested, and we have all learned the bitter lesson that securities which are good today may not be so good tomorrow. Furthermore, those who are intrusted with the duty of selecting securities for investment are usually honest, but not always, and their judgment is frequently questionable. Who can look far enough into the future to tell us what even federal securities will be worth a year or a decade hence? Reasonable safeguarding of such funds is not impossible, but an absolute guaranty of their integrity is not.

The bestowal of life membership for service finds its most common practice in honoring with this distinction those who have served as presiding officers, but it is not quite clear why these worthies should be paid for their service in this manner.

Probably the most dangerous practice is the provision that a member automatically becomes a life member after he has achieved a certain number of years' membership in the lodge, usually fixed at twenty-five. An article in a recent issue of the *Masonic Outlook* of New York makes a careful analysis of the experience of a certain lodge during the last twenty years, and a forecast for the next twenty years, prepared by an actuary and taking into consideration all factors which have a bearing on the question. In 1931 this lodge had a membership of a trifle over a thousand, of which a hundred, or about 10 per cent, were life members. It was shown by charts that in 1950, twenty years later, the lodge will have almost one-half of its membership in the life membership classification. Various plans have been suggested, such as increasing the number of years required before life membership is granted, and the setting aside of a certain percentage of the annual dues for the creation of a life membership fund, but unless the plan is based upon precise actuarial computation, and the funds are scrupulously conserved, it is fraught with danger.

Viewed from the fraternal standpoint, it may not be denied that life membership systems possess definite value to the lodge. They offer inducements for the prompt and continued payment of dues, and there is less temptation to take dimits or permit suspension. Taken altogether, we entertain the view that granting life memberships by Masonic lodges is a poor business policy. However, we take the opportunity of riding a private hobby by contending that a fifty-year member should be rewarded for his fidelity by being so honored.



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ARE LIFE MEMBERSHIPS ADVISABLE UNDER ANY CONDITIONS?

By J. A. FETTERLY
Editor Masonic Tidings, Milwaukee

IN these days of economic stress, life membership in lodges have given lodge officers many gray hairs. Too, the problem is not one that will solve itself, for time but aggravates it and increases its importance.

The reason of course is purely a financial one, for the lodge must pay the regular per capita tax on every member who is in good standing, and Life Members do not pay dues.

Very probably the lodge members and officers who drafted and adopted the by-law providing that after paying dues for 20, 25 or 30 years, such member automatically becomes a life member exempt from dues, did so with the best of intentions. If they thought seriously about it at all, they thought such memberships would always be few in number—that the eligibles each year would be balanced by the deaths. But it doesn't work out that way.

As a matter of cold fact, the percentage of life members in a lodge—non dues-paying members—is constantly increasing in percentage. The deaths each year do not even approximate the increase. Some lodges there are in Wisconsin, with life members equal to 25% and even more of the total membership. The lodge must maintain itself and pay its per capita tax with receipts from but 75% of its membership.

As can be seen, the problem is a serious one and one that is becoming increasingly more so with each passing year. Already New York, Oregon and many other grand lodges have recognized the gravity of the problem. Others will do so.



A Bit of History

By R. D. OSSIAN LANG, *Grand Historian, New York*

There was a time—and, for all I know, still is—when a person of obscure origin, on attaining wealth, or being stirred by hunger for distinction, would hire an obliging genealogist to connect him with a respectable line of renowned forebears. William the Conqueror, Wallace, and Brian Boru were favored ancestors with some, while others were content to be descended from any one passenger on the Mayflower.

By some such course Freemasonry, almost from its first appearance, was endowed with a more or less respectable, mythical ancestry. A long list of royal patrons was supplied, beginning with Solomon, to establish its prestige—as if it needed such bolstering. But even so, a list of patrons is one thing, a line of ancestors is quite another. The line is what we must make sure of, if we want to get at the historical background of Freemasonry. And we ought to make sure of it, for that background supplies the only solid basis by which we can determine its true purpose and its fundamental laws.

Is there any good reason—besides a sentimental one—why a 25-year member should not continue to pay dues to his lodge?

In those 25 years the member has received value in the way of companionship, free eats and free smokes for his annual payments. He will continue to do so as long as he attends lodge. Why, then, exempt him from dues?

The by-law providing for life members, applies to all alike—rich or poor. The only provision is the time period. When the appointed time is reached, the pocket-book of that member is automatically closed, and for the remainder of his life he is free to come and go, to eat, drink and be merry at the expense of his fellows.

In the opinion of this writer there is neither rhyme nor reason, sense or judgment in any such rule. It offends against all economic teachings, it makes for ill-feeling and discord in the lodge, it tends to make class distinctions among the members as well as to pauperize both the lodge as well as the affected member himself. The sooner lodges having such a by-law repeal it, the sooner will they be on a sound financial basis; the longer they postpone it, the worse will it be for them eventually.

Of course, nothing probably can be done about those who joined while such a rule was in effect, but its repeal can be made effective for new members. Time, in its inexorable progress, will care for the others.

Nothing here said, of course is applicable to the member who is ill or unfortunate, and to whom annual dues would be a burden. To such a one, of course, the lodge will do its duty fully and freely.

No attempt has been made to point out substitutes for the present life membership. Several such have been discussed, and definite action taken by certain of our grand lodges. To our mind, it is best to do away with the evil first—for evil it undoubtedly is. There will then be time to consider substitutes.

Once we shall be in possession of an authentic history of the antecedents of the Craft, we shall be able to settle, among other questions, what really are the Ancient Landmarks, and thereby save these from being invoked loosely, as they often are, to get by inconvenient barries peculiar to the institution. Quite recently, for example, an estimable Grand Master defended an official recognition accorded to an irregularly formed body, on the ground that his Grand Lodge does not consider itself bound by questions of illegitimacy of origin, when the organization labors in a "spirit" akin to its own. Yet throughout the history of the operative lodges from which the present Masonic Lodges sprang, special stress was laid on legitimacy of origin as a primary requirement. The law of exclusive jurisdiction, which is of almost equal antiquity, was brushed aside in a similar manner.

The need of determining what is historically binding never has been more pressing than it is at present, if Freemasonry is to endure as an unique institution, hav-

ing no counterpart among the multitude of social bodies seeking to enlist men under their banners.

With this thought in mind I presented, four years since, an account of the Statutes laid down for the Mason Lodges of Scotland in 1588 and 1589; and, two years later, the older States adopted by the Masons on the European Continent in 1462. In the introduction to the latter report I suggested that the only sure way to establish the true ancestry of Freemasonry is to proceed from the known to the unknown, starting from the oldest regular Masonic Lodge in existence now, and tracing its antecedents backwards, making sure all the while of solid ground under our feet. By applying this plan of tracing history backwards several outstanding facts were fixed definitely:

(1) Scotland has the oldest Masonic Lodges to be found anywhere in the world. Edinburgh Lodge (Mary's Chapel) No. 1 is in possession of the original minutes of its transactions and other records from the sixteenth century onward, revealing clearly its original operative character and its gradual transformation into a Lodge of (non-operative) Freemasons, which helped to constitute the present Grand Lodge of Scotland.

(2) On May 20, 1641, Edinburgh Lodge, then called Mary's Chapel, admitted to membership, on English soil, Sir Robert Murray (Moray) who twenty years afterwards became the first president of the famous Royal Society in London, of which he was a founder and which counted among its later members the Rev. Dr. Desaguliers, the Duke of Montague and many other distinguished men who became identified with the Grand Lodge of England in the first decade of its existence.

(3) The general scheme of Scotland's trade organization, which included Mary's Chapel and other lodges of stonemasons, was derived in large part from Flanders, more particularly the city of Bruges. As a matter of record, the charter of incorporation of the carpenters and masons of Edinburgh, granted them on their petition, on October 15, 1475, states that their statutes and rules were found to be "good and lovable both to God and man and consonant with reason," and that "the two crafts shall have their places in all public processions, as is done in the town of Bruges and other suchlike good towns."

(4) The "Statutes and rules" governing the stone-mason lodges of Bruges were derived substantially from those established by the "mother" lodge of Strassburg, about 1452.

For an account of the lodge of the Strassburg masons and its Statutes and Ordinances I shall have to refer those who are interested in the leading position that lodge occupied in the masons' craft on the Continent, to my article in the *Masonic Outlook* for March, 1933. One important item in that article is the statement quoted from Daniel Ramee's *History of Architecture* (1862) that the lodge of Strassburg was the first of its kind to be established, in the thirteenth century, "after the example (a l'instar) of England." Grandidier, the French historian who lived in Strassburg for several years and made a thorough study of all documents then in the possession of the great Minster there, suggests a like derivation. If the state-

ment can be proved, we shall have a key to the mystery where to search for the origin of the Ancient Charges of the Craft, the oldest known copy of which (the Regius Poem) is preserved in the British Museum.

Here, then, we have presented to us a major problem to be tackled before we can arrive at anything approaching a final answer to the question as to where and how mason lodges came into existence. As the Strassburg lodge was ranked as the head of a great gild of Masons, our first task, then, would be to find out first of all something about the rise of Anglo-Saxon gilds. The work already accomplished in this particular field of research has brought to light practically all essential facts. What is left for us to do is to select such items as will serve best our particular purpose.

The subject being too large for a complete survey of the field within the limitations of a single report, I have divided it into two parts, dealing at this time only with the rise of gilds in general, and reserving special consideration of the mason lodges for a later report.

EARLY ANGLO-SAXON GILDS AND FRATERNITIES

Medieval gilds were Anglo-Saxon, Christian, voluntary fellowships for mutual aid and protection. Other races—Hebrew, Greek, Roman, Slav, Chinese and the rest—had associations resembling gilds in many respects. Human nature is not confined to any one of the lot nor to any particular age, and often does hit upon like forms for like purposes. There is no more reason for forcing Egyptian priests, Essenes, Greek *phratries*, or the Roman *collegia* to pose as forebears, than there is for tracing the gild-system back to the beehive, the anthill, or Kipling's Jungle Wolf-Pack.

When the family tie, the patriarchal group and clan-cohesion no longer afforded adequate protection against inroads and oppression from without, and failed to satisfy social and economic instincts and ambitions, something else was added to meet the situation. Usually the solution was compelled by the intrusion in the original community of more or less welcome or tolerated outsiders brought in by marriage, commerce, the demand for skilled and unskilled labor, and other new factors.

Politically, the erstwhile Anglo-Saxon homestead expanded into a village, a township, a borough, part of a shire and of a kingdom. Duties and liberties of individuals had to be defined, neighborhood and community co-operation had to be regulated, relations to other communities and the State had to be safeguarded, and local and individual responsibilities had to be fixed. Anglo-Saxon *gilds* were one natural answer.

The term *gyld* (gild) has been tacked to a great variety of assemblies and societies. Originally it meant offering (sacrifice), to judge from the oldest Anglo-Saxon version of the Bible, which speaks of Abel's *burnt offering* of the firstlings of his flock as *Byne-Gjeld*.

The pagan forbears of the Christian Anglo-Saxons applied the term *gylds* to their sacrificial banquets in honor of their deities, toward which the participants contributed. But eating and drinking together does not make a *gild*, in the sense in which the word was used under the Christian dispensation, for Teutonic get-togethers never are complete without such con-

comitants. Did not the word *lodge*, originally mean shed or hut and applied to the place where the stonecutters labored together, later come to denote the group of men working in a lodge? In a like way "offering" or "banquet"—i.e. *gild*—came to stand for a society or club the members of which contributed toward a common purpose.

Then there is the word *gegyldan*. The Laws of Ina, King of Wessex (688-726), and the Laws of Offa, King of Mercia (755-94), refer to *gegyldan* as freeholders responsible for the collection and payment of taxes. Despite hair-splitting doubts raised by some writers, the presumption—Anglo-Saxons being constituted as they were—is that those taxpayers did get together periodically to talk things over at a festive board and to agree upon such lines of co-operation as their legal duties made desirable.

The term recurs in ordinances made in the reign of Athelstan (924-40). There they are referred to as *frith-gegildas*. *Frith* (or *firth*)—meaning peace-gilds. The new designation would suggest the existence of peace-gilds. Those ordinances were compiled by "the bishops and reeves belonging to London." After they had been confirmed, the *frith-gildsmen*—including nobles and commons—were pledged to observe and help enforce them.

Aside from emphasizing the need of stopping theft, "lest the thieves will prevail even more than they did before," the ordinances required gildsmen to keep peace among themselves, "to be also in one friendship as in one foership, whichever it then may be" and "everyone shall help another . . . and every man who has given his pledge in our *gildships*, if he should die, then each gildbrother shall give a loaf in soul-alms and sing, or cause to be sung, for his soul fifty psalms, within the ensuing thirty-days." Twelve officers of the *Witenagemot* (council of one hundred), are to meet once a month "if we can and have leisure" to inspect the enforcement of the ordinances and—of course—are to be provided with ale and food on these occasions, "the remains of the meat" to be distributed among the poor "for the love of God."

Again some authorities argue that *frith-gilds* are not gilds, they not being *voluntary* associations. When is a frog a frog? He starts his career as spawn. He must have been a tadpole before he can qualify as a frog. If the *frith-gilds* don't belong, they at least furnished models of organization and promoted comradeship and discipline. But where does self-government begin? and when is a self-governing group *voluntary*?

Fortunately there is no quarrel about the *religious gilds*. They are admitted to be gilds. Only some prefer, with considerable insistence, that they ought to be called *social gilds*. Of course, they ought to. But calling them *religious* compels the modern reader to take note of the fundamental all-pervading mood of social life in medieval days, which was religious, intensely religious.

The earliest lay religious gilds on record are those of Abbotbury, Cambridge, Exeter, and Woodbury, dating from the first half of the eleventh century.

Orcy, friend of King Canute, united the *frith-gildsmen* of Abbotbury in a gild which contributed regularly to the maintenance of the neighboring monastery,

providing wax, money, wood and wheat; cultivated friendship among the brethren, and aided the sick and distressed. If a brother was taken sick, within sixty miles of the town, fifteen men of the gild were required to take him to whatever place he might choose; if he died, thirty men had to be provided to carry the body to the place of sepulture chosen by him; any member neglecting to attend the funeral was fined; all were to go to the minister for mass and there pray earnestly for the soul of the departed: "This will rightly be called a *gildship*, if we do this, for we know not which of us shall depart hence soonest."

The other gilds of the period differed but little from the one of Abbotbury in general character. All had their regular assemblies to which every brother and sister brought either money, food, or wax, of a fixed amount. There were fines for non-attendance at meetings, at announced funerals, and at specified church services "unless he was laboring under sickness or prevented by the business of the lord"; also for rudeness and uncivil conduct, moral offences, etc. One Cambridge gild required all members "to swear, holding their sacred reliques, that they will be faithful to their associates, as well in those things which pertain to God as in those which belong to this world."

Toulmin Smith, the pioneer in making available in printed form the records of many English Gilds, summarized his conclusions in this wise:

"The early English gild was an institution of local self-help, which, before the poor-laws were invented, took the place of the modern Friendly or Benefit Society, but with a higher aim; while it joined all classes together in the care of the needy and for objects of common welfare, it did not neglect the forms and practice of religion, justice, and morality."

What Toulmin Smith failed to note is that the gilds were essentially religious. Material benefits were but natural outgrowths. Attending mass together at stated times, maintaining lighted candles in the parish church, offering up prayers for the souls of departed members, erecting and repairing sacred shrines, taking part in festal processions, paying for the support of priests and monasteries and the education of the young, joining in pilgrimages or aiding pilgrims, were chief objects.

A multitude of relief activities accrued, according to leadership and material capacity: Aid was given to the poor, the sick, the aged, the blind, the maimed; to those who suffered loss by fire, theft, shipwreck, floods, pestilence or other calamities. Some built and maintained almshouses, bridges, and roads; others paid funeral expenses of the poor in the parish, met the cost of lawsuits involving individual members, and gave dowries to brides. Finding work for the unemployed, comforting prisoners, visiting lonely and afflicted members, and other acts of kindness are mentioned in many programs. Gild pageants and religious plays became the fashion. The whole gamut of social co-operation in spiritual and neighborly doings was touched.

Charles Gross, outstanding authority on the subject, sums up the main features common to practically all medieval gilds, as follows:

"Prayers for the dead, attendance at funerals of gildsmen, periodical banquets, the solemn entrance

oath, fines for neglect of duty and for improper conduct, contributions to a common purse, united assistance in distress, periodical meetings in the gildhall—in short, all the characteristic features of the later gilds already appear in these Anglo-Saxon fraternities."

Men and women were not restricted to membership in one gild. They could and did, if there was opportunity and their means permitted, join several gilds.

Religious fraternities formed of men of the same trade in the course of time arose in all parts of England. Such fraternities differed not at all from the other gilds, except in that membership was limited to men of the same craft and their families and friends, who desired to strengthen the ties their common occupation had formed between them by associating together also in worship and other concerns. Some of these fraternities changed by more or less imperceptible steps into regular craft gilds. On the other hand, craft gilds sometimes extended their scope by becoming social-religious fraternities. Examples are to be found also of craft gilds which, when prohibited by law because of conspiracies, real or assumed, to obtain higher wages, carried on under the cloak of religious fellowships.

The merchants were the first to unite in gilds for the purpose of mutual protection of their trade interests by regulations agreed upon among themselves and afterwards confirmed by the municipality, a charter obtained from the King, or both.

The chief impetus came from the new opportunities for commerce following upon the Norman Conquest (1066) which took England out of its insularity and united it with the Continent. Across the Channel importers and exporters and traders generally had their organized gilds long before. The reason was that

England was essentially an agricultural country and had but few cities and these not very populous, the largest having less than ten thousand inhabitants.

The merchant gilds sought and obtained privileges, giving them, each in its own town, a practical monopoly in the carrying on of trafficking. The usual features of gild life formed part of the general program: Entrance oath, solemn assemblies at stated times, banquets, relief, securing the release of imprisoned brethren, attendance at funerals of members, etc. Honesty, fair dealing, mutual assistance and moral conduct were practices insisted upon. Penalties were inflicted for violations of the gild code. Master workmen who turned raw materials into articles for sale in their individual shops or stalls also became members. So did monasteries, men and women who produced articles for sale or who sold goods in large or small quantities.

By 1388 the development had assumed such proportion as to cause the government to see in it a possible new source of taxes. A writ was issued by King Richard II requiring Masters and Wardens of all fraternities and gilds to report to the Royal Chancellor before the feast of Purification, 1389, giving a full account of the organization over which they presided. To be listed were the date of foundation, constitution and regulations, entrance oath, meetings, feasts, contributions made to the Church, and all property real and movable. Shortly after, the gilds were ordered also to send in copies of charters or other such sanction, if they had any. The returns afford a most comprehensive picture of the gild life of the time. What outstanding facts they establish and what, if anything, has to do particularly with the Masons, we shall have to defer to a later report.

Present Day Builders—The Hoover Dam

On the Colorado River, near Las Vegas, Nevada, an army of men and a vast array of giant machinery are building one of the greatest engineering projects the world has ever known—Hoover Dam.

It is so colossal it staggers the imagination. For engineering ingenuity, co-ordination of construction activities, together with the unheard-of quantities of necessary material, it is almost beyond the comprehension of the layman.

The Hoover Dam is being built for three reasons, to control the flood waters of this great river which annually cause millions of dollars damage, to develop electricity and to store water for domestic use and irrigation.

The Colorado drains portions of seven of our great Western states. Much of the drainage basin includes sections of the High Rockies in which vast quantities of snow falls annually, resulting in raging spring floods.

It is estimated that this dam will develop one million, eight hundred and seventy-five thousand horsepower or approximately four times the amount of electricity

developed on the American side of Niagara Falls. The sale of this electricity, at very low prices, will pay for the dam within the next fifty years.

The dam will store water for ten million additional people in the Southwest and add two million more acres of irrigable land. There will be used on this project five and one-half million barrels of cement. This is seven hundred and forty thousand more than the Department of the Interior has used in twenty-six years of tremendous construction. This quantity of cement would make a roadway twenty feet wide and six inches thick from Florida to California. The dam itself will be seven hundred and thirty-two feet in height, six hundred and fifty feet through at the base, up and down the canyon, and carry a forty-five foot roadway across the top. It will act as a highway bridge from Arizona to Nevada. The great bulk of this cement will be cast in a solid block except that there will be eight hundred thousand pounds or one hundred and fifty miles of two-inch boiler tubing honeycombing it, through which will be pumped refrigerated water to prevent the development of too much heat in the cement

while it is setting. The plant that makes, washes and grades the gravel has a capacity of one thousand tons an hour.

The lake created by this dam will be one hundred and fifteen miles in length, an average of eight miles in width, and have a shore line of five hundred and fifty miles. Enough water will be impounded behind the dam, when filled, to store eighty-thousand gallons for every man, woman and child in the United States. If a billion gallons of water were to be drawn from this lake daily, say for the use of a large city, and no more water come in, and none be taken out by evaporation, it would require twenty-one years to take the water out.

Approximately one hundred and twenty million pounds of steel will be used. The estimated cost of this construction is \$165,000,000. The dam is being built for the United States Government by a combination of six different companies, each expert in its line, known as the "Six Companies." The cost of this work is so great that it was necessary to organize a combination of insurance companies to write the completion bond.

To many, one of the most interesting things now being built is the highline cable across the canyon, from Nevada to Arizona. This cable is so tremendous that it will carry one hundred and fifty tons at a time. In other words, if you drive one of the large new automobiles this cable will carry seventy-five automobiles like you drive, at one time.

One of the most interesting engineering feats is the four great tunnels known as diversion tunnels, two on each side of the river, which are cut in the solid rock of the canyon wall, through which the river is diverted, to permit the building of the great dam, while the river continues on its way to the sea. These tunnels are cut with a diameter of fifty-seven to sixty feet and each of them almost four thousand feet in length. Each is large enough that a five-story building may be moved through it. When the walls are finished on the inside with cement they will be fifty feet in diameter and of sufficient size that they could carry the normal flow of that father of rivers, the Mississippi. The flow of water through these tunnels is controlled by gates and valves. At the time the dam is completed they will be blocked off near the middle section and only the lower portion of them used. Two of them will act as passage ways for the water from the dam to the great turbine engines in the power-houses.

Perhaps the most interesting feature of this construction is the making and use of steel pipe, thirty feet in diameter, to carry the water from the intake towers to the power-houses down on the river. This pipe, with its walls three inches thick, is being used because there is no rock or cement that can withstand the tremendous pressure of this vast volume of water. It is estimated the pressure on the inside will be as much as three hundred pounds to the square inch. The pipe sections are so tremendous that neither a railroad

train nor truck will be able to carry it, so that it is necessary to build a factory and fabricate this steel into pipe upon the location of the dam. The great cable that is referred to above will be used to transport the sections. Each pipe joint will be machined to accurate measurement, the interior of the joint being chilled, and the overlapping section heated, and forced together by hydraulic pressure. When the normal temperature is established in both sections there will be a tremendous gripping force exerted by each section. Additional joining forces will be used to hold these sections together.

It is estimated that it will require from eighteen months to two years after completion to completely fill the dam. To understand the plan correctly, you must realize that during the building period, and after the dam is completed, the normal flow of the river must at all times be permitted to pass the location of the dam, for the benefit of lower riparian owners, including Mexico.

On each side of the river will be constructed a gigantic spillway emptying into the lower portion of the outer diversion tunnels. It is estimated that the water passing down these spillways, a distance of approximately nine hundred feet, will travel at the rate of one hundred and twenty-six miles an hour.

There are one or two interesting statements to be made about the Colorado River. Unlike any other river in the world, it flows between banks that are from twelve hundred to six thousand feet in height, for a distance of more than five hundred miles. The Nile River floods its banks every year and replenishes the fields of Egypt with new soil or silt. The Nile carries a silt content of between four and five percent. The Colorado carries between fourteen and fifteen percent. It is estimated that there is as much silt moved by the Colorado each year as was moved in the building of the Panama Canal. This will annually fill the dam, but since engineers figure that it will take two hundred years to fill it, we do not need to worry about it now.

Doubtless, one of the interesting and beneficial results of this great dam will be the changing of this muddy turbulent stream to an almost clear mountain lake.

It will take approximately six years to finish the construction of the dam from the time of its beginning. The Six Companies are now months ahead of their schedule. No more interesting sight can be found in the world today than the work being done on the Hoover Dam.

This project is located thirty miles from Las Vegas, Nevada, and may be reached by the main line of the Union Pacific or any of several excellently paved, graded highways, right up to the canyon rim.

Las Vegas is a beautiful little desert city hidden by great cottonwood trees, broad-minded in its ideas and affording many interesting diversions to the tourist and traveler.



What Are the Landmarks?

By BRO. N. W. J. HAYDON, Secretary Masonic Research Society, Toronto, Canada
and Fellow of the Philalethes Society

Amid all the words and phrases of Masonic admonition there is, probably, not one that occurs more frequently than some reference to "The Landmarks" as unerring standard and test, wherewith to try all essays into our mystic arts. Yet, whenever a new brother tries to find out what is connoted by this term he finds himself wandering in some no-man's land in which all who condemn him call on these Landmarks in support for their opinions, and all who may, by some happy chance, agree with him follow a similar course. This is bewildering, to say the least.

This condition is emphasized for the newly installed master, who finds himself specifically pledged to preserve the Landmarks of the Order and strictly to enforce them within his own lodge. (B. of C.) In the warmth of his enthusiasm for his new duties, he may enquire from his official aides and superiors as to sources of information on these revered properties and he finds that the secretary has no mention of them in the lodge records, nor has the tyler with its regalia. Some gold-laced brother may possibly refer him to the "Old Charges," but, in their quaint phraseology and chronology, he discovers himself like Dante "in a gloomy wood astray, gone from the path direct; and e'en to tell, it were no easy task, how robust and rough its growth." If he perseveres in his search, he arrives at but one sure conclusion that "robust growth" is no inappropriate phrase to describe the many and diverse replies manufactured as answers to his question.

Acknowledgement is appropriate at this point of my debt to our patient Bro. Silas Shepherd of Milwaukee, who first showed me the unsatisfactory condition of this portion of the field of Masonic study, by his pioneer work in assembling between one pair of covers all available material on this subject from British and American sources. The great importance of his work was recognized when the publishers of the Little Masonic Library included it in that series of volumes. My only criticism is one of regret at the absence of translations of the early Italian, French and German related material given as appendices to Fort's "Early History and Antiquities of Freemasonry."

It is strange, brethren, that there should be so much misapprehension on the part of Masonic writers generally, and Grand Lodge officials in particular, when the question of Landmarks in relation to Masonic law has come under discussion, for examination of their opinions indicates that they are fairly well agreed as to the natural simplicity, unchangeability and antiquity that should form the tests of any attempt to put them into words. Yet, withal, we see lists including as many as fifty regulations offered in apparent sincerity for recognition as a suitable and common guide for all the diversities of humanity that have gathered around our altars. The only analogy for this, that occurs to me, is the treatment accorded the Old and New Testaments, though it is likely that the Sacred Laws of other religious systems have proved equally fruitful in controversy, in so far as their supporters

have advanced to the Masonic motto "Follow Reason," from the earlier stage of unquestioning faith is authority.

It is proper to remind you here, that the premier Grand Lodge of Freemasonry, a title having the undoubted advantage of being accurate as compared with the mistaken but more frequently used "Mother Grand Lodge," viz. The United Grand Lodge of England, has not at any time laid down any law or decision as to what should be comprised in this word "Landmarks." This attitude is at least consistent, for Rt. W. Bro. Vibert, who, as Secretary of the famous Lodge of Research, "Quatuor Coronati," may well be considered a beacon of British Masonic scholarship, once wrote me, "there is nothing authoritative on the subject of Landmarks; it is an empty phrase of Anderson's about which an amazing amount of rubbish has been invented and written."

On the other hand and as illustrating the very human, if occasional inconsistency of scholars, let me draw your attention to the book "Masonic Jurisprudence" by the late Rt. W. Bro. Rev. J. T. Lawrence (a clergyman you will note) which can be considered as the legal guide of this premier Grand Lodge, and of which a third, revised and enlarged edition was prepared by a special committee thereof, (in 1923). In this magnum opus, Chapter XIX is devoted to Landmarks, yet all that is offered for our guidance is the famous list of 25 prepared by Rt. W. Bro. Mackey, with some gentle deprecatory modifications; not a word of reference to the drastic and sweeping criticisms of this list by that other outstanding scholar in the United States, Albert Pike. It seems incredible that these criticisms could have been unknown to the reverend compiler, but we may assume that, in a book intended for the guidance of the brethren generally, he might have considered it unwise to further obscure a difficult problem than he did by changing Mackey's arrangement of them to suit the conventions of "the cloth."

To clear the ground then, before attempting constructive work, let us see what agreement prevails as to a foundation. We must fix our attention on the one undeniable fact, viz. that, no matter what legends may be used as illustrations in our ceremonies, modern Speculative Craft Freemasonry is a direct descendant of the Operative Masonic Guilds. That our Constitutions are offspring of their practical rules of work and government, modified by lapse of time and change of environment; but in all respects, serving a similar purpose even though their field of service has been changed from physical stone to psychological character. Underlying and justifying all decorative additions are the elementary necessities of humanity, shelter from weather, protection of possessions, offense against hostility. The stone-age man, who slowly noticed that rough stones did not keep the rain out of his habitat, as slowly concluded that their irregular surfaces could be brought closer together by chipping

off the projections. Many centuries' accumulation of knowledge taught him, that some stones would split easily because they had "grain," and others would take a polish, or hold an edge or a point because they were harder than the rest. As the interaction between inner inspiration and outer experience gradually shaped his mind, man became thoughtful of others, passed on simple aids to his children and thus was fulfilled the condition of antiquity, or use before history; the condition of universality, or use wherever stone is available; the condition of simplicity, for cause has to be related directly to effect, in teaching simple minds, even in these days of free education; the condition of unchangeability, for natural law is fairly symbolized by enduring stone.

I submit, brethren, that by adhering to these essentials the compilation of a set of Landmarks should be a much less laborious task than many of our predecessors have appeared to find it, especially amongst those on this side of the Atlantic, where there are some whose enthusiasm for law-making quite disregards the necessity for following reason as well. The famous list drawn by Rt. W. Bro. Mackey is open to this criticism. His natural genius as a lawyer, combined with his dominating mind and personality, just naturally found expression in laying down the law for all and sundry whom he could hope to benefit thereby. Since his death, its inherent value has been cleverly and persistently advertised, so that when one thinks of Landmarks, the first name for reference that comes to mind is Mackey's, by the same psychological law that makes one think of Rolls-Royce as the most luxurious automobile, or Dutch Cleanser as a sanitary agent, or Beecham's Pills as a panacea for the ills that afflict us.

THE LANDMARKS

According to Mackey (condensed)

- (1) The Modes of Recognition are the most legitimate. They admit of no variation.
- (2) The division of Symbolic Masonry into Three Degrees, The Holy Royal Arch is the concluding portion of the Third Degree.
- (3) The Legend of the Third Degree. The Lectures are constantly changing but the Legend remains substantially the same.
- (4) The government of the Fraternity by a Grand Master, elected from the body of the Craft.
- (5) The prerogative of the Grand Master to preside over every assembly of the Craft. He is also entitled to preside at the communication of every subordinate lodge where he may be present.
- (6) The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- (7) The prerogative of the Grand Master to give dispensations for opening and holding of Lodges.
- (8) The prerogative of the Grand Master to make Masons at sight.
- (9) The necessity for Masons to congregate at Lodges.
- (10) The government of the Craft, when so congregated by a Master and two Wardens. Any other form of government would not be a lodge.

- (11) The necessity that every lodge should be tyled.
- (12) The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives. These general meetings are now called Grand Lodges.
- (13) The right of every Mason to appeal from the decision of his Brethren, in lodge convened, to the Grand Lodge, or General Assembly.
- (14) The right of every Mason to visit and sit in every regular lodge.
- (15) No visitor, unknown to the brethren present, or to some one of them, as a Mason, can enter a lodge without first passing an examination according to the ancient usage.
- (16) No lodge can interfere in the business of another lodge, nor give Degrees to Brethren of other lodges.
- (17) Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.
- (18) Certain qualifications are a Landmark, viz. being a man, un mutilated, free-born and of mature age.
- (19) A belief in the existence of God as the Grand Architect of the Universe.
- (20) A belief in the resurrection to a future life.
- (21) A "Book of the Law" shall be an indispensable part of the furniture of every lodge. It is that volume which, by the religion of the country is believed to contain the revealed will of the G. A. O. T. U.
- (22) The equality of all Masons in the lodge; regardless of social position.
- (23) The secrecy of the Institution.
- (24) The foundation of a Speculative Science upon an Operative Art, and the symbolic use of the terms of that Art for Moral Teaching.
- (25) These Landmarks can never be changed; nothing can be added to them nor subtracted from them; not the slightest modification can be made in them. As we receive them so we must transmit them.

Because of their widespread influence I feel justified in directing your attention first to some of Mackey's failures to meet the standards he set up for our guidance. The first example, on a basis of antiquity, of existence prior to history in his third Landmark "The Legend of the Third Degree" the integrity of which he says has been well preserved. Yet, if we are to accept the details of this legend as facts in the face of their absence from our V. S. L.—then the whole legend dates entirely from the building of King Solomon's temple, completed about 950 B.C. This, of course, is not affected by the parallels which our scholars see between it and the truly pre-historic fertility cults. It is generally admitted by our scholars that there is no evidence of a Third Degree existing prior to 1725 and this does away with the 2nd Landmark also which specifies the use of three degrees.

The 3rd and 20th, which cover the Legend of the Third Degree and belief in life after death cannot well be separated: they are mutually dependent for our purposes. Yet I submit, that operative skill has no source of support in a belief in a future life, nor any other connection therewith. The man who was allowed to

stay with the Guild of Stone Cutters and, perhaps, rise to honour therein, did so entirely and solely because his natural ability found expression in that work. His religion had no more bearing on the matter of usefulness to his employer than the polytheism of the Phoenician laborers had on the monotheism of Solomon and their Hebrew co-workers in the quarries and forests, and you are all well aware that this practice still prevails in modern commerce and industry. If only on the historical test, this legend is inadmissible, for in the form used by us it first appears in the 1723 edition of Anderson's Constitutions and there as a mere footnote. I am also informed that Hebrew scholars deny the translation given by Anderson, in its entirety. It is evident that these two do not meet the test of either universality or necessity and should be discarded.

His 4th, 5th, 6th, 7th, 8th, 13th and 17th Landmarks, which depend for effect entirely on the existence of Grand Lodges, must all be discarded for they are neither pre-historic, nor even antique. We know beyond any possibility of doubt, that the first Grand lodge that ever functioned on a Masonic basis, came into existence in 1717. No Mason who takes the trouble to inform himself as to our history, can believe for a moment in the pretty story of a grand lodge's association with King Solomon or later, with the two Saints John. They serve only as convenient centres for symbolic stories, in the same way as the speech of the Bramble in Jotham's parable, (Judge, 9-7) and no more.

As to universality, his 16th Landmark has been violated times without number; in fact, it is difficult to imagine any grand master refusing permission for one lodge to pass or raise the initiate of another.

The 1st Landmark, "Modes of Recognition," simply does not exist today any more than in Mackey's own life-time, as can be proven by any travelling brother, however much it may have obtained in those early days when the Craft was confined "within the Bills of Mortality," another name for the joint boundaries of London and Westminster. A past master of a Toronto lodge who had been visiting in Florida, told me that he was asked questions he had never heard of previously, and had hardly escaped suspicion as being clandestine; others have told me of the great diversity between the usages of California and New England. The 10th, 11th, 14th, 15th and 17th Landmarks refer to conditions in and apply only to, lodges organized into a grand lodge, they have been born of the conditions arising from the fact, and thereby fail utterly to meet the test of being pre-historic.

The 22nd, which states "the equality of all Masons," is nothing but a pretty platitude, of equal value to that other well-known statement that "all men are born free and equal." Life proves that men are not so born today, history shows that within its extent, they never have so been, and, if we accept the book of Genesis at face value, we are justified in assuming that men never were so born at any time. If this statement is qualified by adding the words "within the lodge" it still fails to meet the test of universality, for we know that all Freemasons do not even show those qualities for leadership which lead to greater service in high places, and we know from painful experience that many masters of lodges have not advanced beyond

the first degree in their reception of more Light.

Of the 19th, covering "belief in the existence of God" and the 21st, "Book of the Law indispensable," I feel especially the necessity for remembering that we are met as a group of students, that our motto is "Follow Reason," that human understanding with its limited capacity is prone to dogmatise on subjects of which it has no actual knowledge, to assume as universal facts conclusions that are reached only by deductive reasoning, or by analogy, or by some other method which supplies hypotheses to explain apparent facts. If you can see your way to grant these premises, then you should admit the corollary that Ultimate Truth may well have aspects which are unknown to most of us in any definite manner, but may appear inwardly to single minds as they sincerely strive after more Light.

Let me recall to your minds the argument stated in relation to the 3rd and 20th Landmarks on the Legend of the 3rd Degree, and my basic claim that all of them get their justification solely from operative usages. This is not a matter of religion, or even of politics, but entirely of a relation between cause and effect. The respect that any worker gains from his fellows is due to his ability to do such work better than they can; there is no other basis for promotion recognized in any competitive system. This applies even in ecclesiastical circles, and in our own efforts to bring our children to a self-supporting status. Therefore, I suggest that so far as the Landmarks are concerned, belief in a Supreme Being, limited by a very definite theology, was only a legal bond imposed on the mediaeval Craft by the stern condition of their times. With a well organized Church, ever jealous of its temporal power, which had so woven itself into the civil life of the country that no man could hold title to property, could make a will that was valid in law, could exercise his independence within the narrow limits of the social growth of those times, especially in continental Europe, unless and only by permission of the Church authorities and under their strict and constant oversight, it would just naturally be impossible for any group of men to work together publicly without conforming to the laws set up by those in power, whether arbitrary or not. If they tried to break away into nonconformity, then loss of personal liberty was the least penalty inflicted, as history proves. Modern Masonry still has one echo at least from these conditions; I refer to those occasions on which the master, with his officers and members, appears before his official superiors and draws attention to their being clothed in white aprons and gloves as symbolizing their loyalty to the civil authorities and the disinterested nature of their intentions. The records of so late a time as the first half of the last century show the afflictions visited upon those who were known as Nonconformists in England by the Established Church, and in New England on the Quaker, Anabaptists, and other dissenting bodies by those so-called Puritans, who sacrificed their own homes for the prospect of theological freedom. There is also much evidence of an operative type of the small reverence in which clerical associations were held by the workers. Many houses of worship have gargoyles wearing clerical head-dresses, which show their officials of both sexes in decidedly unclerical positions and actions.

Please do not misunderstand me, brethren, I am not advocating the abandonment of this Landmark as unsuitable or unnecessary in any "System of Morality," I am simply trying to show you the structural defects of this system which is being imposed upon us by over-zealous authority and our own default.

The 21st, affecting the V. S. L., can much more readily be disposed of, and it is a wonder to me that Mackey so thoroughly ignored the facts of history. It is a matter of record in the Minutes of the Grand Lodge of England, (Moderns) that placing the Bible on Masonic altars was brought about by Preston in 1760, and it is not unreasonable to suppose that this was a reaction from the success of the Rev. Drs. Anderson and Desaguliers in de-christianizing the new order, without which success its universality, upon which so many orators expatiate, could never have been accomplished.

Another possible cause for Preston's action may be found in the mutual hostility then existing between his Grand Lodge "Moderns" and that of Dermott (the "Ancients") which would cause him to repair any seeming defect in his own body by which the other could affect public opinion, and hence, possible applicants. For example, the accusation that it was irreligious.

One of the numerous "exposures" of that time, entitled "Three Distinct Knocks," which deals with the methods of "Ancient" practice, in an edition that is held to have been printed about the same time, (Miscellanea Latomorum xvii, p. 13) has these words:

The master always sits in the East, or stands with the Bible before him, and if it is the apprentice lecture, he opens it about the Second Epistle of Peter . . . If it is the Craft's lecture, the Bible is open at 12th Chapter of Judges. If it is the master's lecture, the Bible is opened about the 7th Chapter of the First Book of Kings. This is the form they sit in when they work, as they call it.

Dermott's most effective propaganda against the senior grand lodge was the charge of making innovations, and the Moderns had certainly done this in observing the social distinctions of the time—Dermott and his associates were mostly artisans—and in discarding the theological requirements of the operatives for good and sufficient reasons.

In connection with this it is worth while to note here that our constant prohibition against innovations suffers from an arbitrary and unauthorized omission, as does our equally famous definition of Pure and Ancient Freemasonry, still in use. The actual resolution, passed by the Premier Grand Lodge in 1723, was as follows:—"That it is not in the Power of any Person, or Body of men, to make any Alteration or Innovation in the Body of Masonry *without the Consent first obtained of the Annual Grand Lodge.*" I will venture to assert that not one brother in ten thousand has ever heard these last ten words uttered by the installing master, when he repeats the previous ones!

But a more important reason which I have never seen referred to in our literature, is the historical fact that although the words "Wel thys boke to conne and rede" are found at the conclusion of the Regius Poem, our earliest Masonic MS. dated, it is supposed, near

the end of the 13th Century, yet books, printed books that is, were unknown in Europe before the middle of the 15th century, or nearly six hundred years later than the ascribed date of the Great Assembly at York, nine hundred years later than the bringing of skilled operatives from France by King Offa of Mercia to build a church on the site of the tomb of St. Alban's; a thousand years later than the coming of Bishop Ninian to Scotland, who is credited with the first stone building erected in that country. There is nothing pre-historic about books, brethren, yet that is agreed upon as a *sine qua non* of a Landmark. The phrase "oh that my words were . . . printed in a book" occurs in Job, 19, 23, as translated in our King James Bible, but I doubt if the most sincere believer in verbal inspiration would accept that as evidence of priority to Caxton.

It is useless to suggest that written copies of the Scriptures were implied in the title "Volume of the Sacred Law," for it can readily be shown that such manuscripts were far too expensive to be available for the use of workmen, however necessary their skill might be to national defense and worship. It can also be readily shown that prior to the 13th century, if not later, oaths were administered upon the bones of reputed saints, martyrs, or other relics said to be holy by the ecclesiastical authorities, and that these were removed from their customary shrines only for special occasions. The annual entering of apprentice boys into a group or lodge of operatives was not important enough to be accompanied by any other than verbal declarations—so far as we have any reason to believe at present. I have come to think, as a result of various reasons, that the operatives were obligated upon their most valued tool, the square, and that the words "thys booke" refer to the written copies of the Old Charges, which were as essential to operative groups as copies of the Constitution are to our lodges.

Let me suggest that the word "sacred" in our phrase "Volume of the Sacred Law" is an interpolation, simply another of many verbal changes that have been made, perhaps unconsciously, in our ceremonial phraseology, by the influence of their associations with other circumstances. I have two editions of Mackey's Encyclopedia, one of 1874 and one of 1916, and in neither of them does this word "Sacred" occur in this connection. Yet in the latest (1923) edition of Lawrence's Masonic Jurisprudence, referred to at the opening of this address, in which Mackey's list is said to be "quoted" not only does this word appear, but the order of the Landmarks is considerably changed from that used in the American volumes, apparently to fit clerical prejudices. In this connection, I would draw attention to the findings of R. W. Bro. Dring, another British scholar that, following the Regius M. S., dated about 1390, as the first of the Old Charges, the second, that known as the Cooke, is dated about 1430, and the third, known as the "Grand Lodge" is dated about 1580. There are no other versions known to have been made in this interval of 150 years, but, between 1580 and 1717, all the others now known were made by copying from each other, and all the changes and additions were made within the same period, that is, within about another 150 years in which operative

Masonry gradually ceased to function, owing to the results of the Reformation.

Let me suggest again that the "Volume of the Law" was nothing other than one of those manuscript copies of the Constitution and the legendary history of the Craft which are described under the generic title of "Old Charges." There is no room for doubt as to these having been the code of government by which our operative ancestors ruled themselves, both within their lodges and in their relations with communities generally. That their use was considered both ancient and important is to be seen in their own statement that Prince Edwin caused to be made for the Assembly at York "a booke there of howe the Craft was founded. And himself bade and commanded that yt should be redd or told when any masson should be made, for to give him his Chardge." A more frequent statement in their varying contents is this "Then shall one of the most ancient of them all hold a Book, that he or they may lay his or their hand or hands upon the said book and these precepts following ought then to be read." Several of these manuscripts conclude with this sentence, "This Charge wch I haue rehearsed & all other yt belongs to masons you shall keepe, soe help you god & by the Booke to your power."

It is undeniable that most of these Charges begin with an invocation to the Holy Trinity, or to God and His Holy Church, or to "Almighty God and his mother Mary bright," but all such invocations are merely opening sentences the main purpose of the compilation is stated as being to inform the "Good Brethren and Fellowes all, how and in what manner ye Craft of Masonry was begun."

Even that Carmick M. S.", preserved in the Masonic Library at Philadelphia, one of the latest to be made, for its date is 1727, which the Grand Lodge of Pennsylvania reproduced in 1908, and of which I have a copy, follows this method, although it has evidently suffered by frequent recopying since it reproduces a reference to "the holy bible" which is nowhere to be found in Regius.

It is reasonable to suppose that our phrase has come to mean what it does today by virtue of constant association with the Bible and collateral matter, as the almost sole source of literary culture for the great bulk of English people until the art of printing and ability to read had progressed far enough for even common folk to own books, which would be about the beginning of the 18th century. One may, therefore, reasonably expect that the dramatic event of the discovery of the lost "Book of the Law" in the reign of Josiah (2 Chron. 34, 14) would be impressed on their memories. By that time, however, Operative Masons were again suffering from the lack of employment which had been so plentiful following the Great Fire in London, even as they had after the Reformation, when Henry VIII put a stop to building cathedrals, and the improvements in social amenities had stopped the erection of fortified dwellings for the nobility. This naturally worked to the reduction of their numbers, and we read, in connection with the imitation of Dr. Stukeley, that as late as 1721 there was "great difficulty in finding members enough to perform the ceremony." This would be a strong factor in leaving

their ritualistic work unchanged through lack of use; it would rather be forgotten. Yet enough old members remained loyal to their traditions and in possession of their manuscripts to make trouble when the new Grand Lodge got into its stride, for we read that they were so angry at the innovations being made that they destroyed these precious relics. Our own following in their footsteps has inevitably brought with it an equal use of their ceremonial language, accentuated by the fact that we are professionally Christian as a nation. As between precept and practice, however, I do not see any justification for our various grand lodges making such a display of theological loyalty in severing relations with the Grand Orient of France, which simply returned to its original method as received from the Grand Lodge of England in 1725-30, with all the additional justification that bitter clerical hostility could supply. As an organization, we rigorously abjure all problems of religion and politics from our gatherings, we claim to be thoroughly non-sectarian, to recognize one Supreme Being and to believe in a Universal Brotherhood based upon one Creator, source of all forms of life. Then, in practice, we go directly against the admonitions we deliver to every new master at his installation, by frankly descending to "the narrow limits of particular institutions."

I expect, brethren, that you will disagree with me more or less in these conclusions, even if you admit—as I hope you will—my sincerity in arriving at them. Let me finish the address by making the following constructive propositions, let me have your assistance in starting a movement to reduce this disorder and uncertainty about Landmarks, to something on which we can all agree, something which will truly exhibit that order and symmetry we so loudly praise.

Keeping strictly to the agreed status of a Landmark, I suggest the following restatement as meeting the specifications:—

- (1) The right of brethren to meet together for the government of their own affairs, under the ruling of their own elected masters. (All modes of government will naturally proceed from this, but such modes are not Landmarks).
- (2) The presence in open lodge of A Book of the Law on which all new members and officers must take obligation to be faithful to their duties. (This permits any differences of the Book due to religious conditions.)
- (3) The belief in a Supreme Being by whose will all forms were made, whose life inheres in us to make us immortal. (This supports all forms of belief and all modes of reverence, none of which are Landmarks.)
- (4) No woman may be admitted to our membership and no man unable to perform the duties therein implied. (This permits all temporary adjustments to meet effects of war or other irregularities.)

These four I submit for your consideration, as being suitable corner posts for our edifice of Masonic Government. There is room between them for all the other Regulations, which experience proves necessary for progress, but these alone meet the agreed tests that decide my original question, "What are the Landmarks?"



NOVEMBER ANNIVERSARIES

Samuel Seabury, 1st Episcopal Bishop in America, was born at Groton, Conn., November 30, 1729, and in 1782 delivered an address before the Grand Lodge of New York.

Melville R. Grant, Grand Almoner of the Southern Supreme Council (1921-32) and Dean of that Body, was born at Hartwick, N. Y., November 25, 1850.

Joseph G. Cannon, Speaker of the House of Representatives during four Congresses and member of Athelstan Commandery No. 45, K.T., Danville, Ill., died in that city, November 12, 1926.

Christopher (Kit) Carson, famous Indian Scout, affiliated with Montezuma Lodge No. 109, Santa Fe, N. Mex., November 30, 1864.

LIVING BRETHREN

George W. P. Hunt, former Governor of Arizona, was born November 1, 1859, at Huntsville, Mo., and was made a Mason in White Mountain Lodge No. 3, Globe, Ariz.

James C. Burger, Past Imperial Potentate of the Mystic Shrine (1925-26), was born in New York City, November 21, 1866.

H. Clarence Baldridge, former Governor of Idaho, was born at Carlock, Ill., November 24, 1868, and received the 32nd Degree at Boise, Idaho, November 21, 1929.

Robert W. Bingham, U. S. Ambassador to Great Britain, was born in Orange County, N. C., November 6, 1871, and has attained the 32nd Degree in the Louisville (Ky.) Scottish Rite Bodies as well as the rank of K. C. C. H.

Alexander J. Groesbeck, Attorney General of Michigan (1916-20) and later Governor of that state, was born in Warren Township, Mich., November 7, 1873, and is a 33rd Degree member of the Northern Jurisdiction.

Donald B. MacMillan, noted Arctic explorer, was born at Provincetown, Mass., November 10, 1874, and received the Knight Templar Degrees in St. Alban's Commandery, Portland, Me., November 24, 1926.

The Earl of Cassillis, First Grand Principal, the Supreme Grand Chapter, R. A. M., of Scotland, also an Active Thirty-third Degree Member of the Supreme Council of Scotland, was present at the sessions, accompanied by Lady Cassillis and George A. Howell, Grand Scribe E of the Supreme Grand Chapter of Scotland. Other distinguished guests were: W. W. Williamson, Grand

ducers and Distributors of America, since 1922, was born at Sullivan, Ind., November 5, 1879, and is a member of both York and Scottish Rites, and the Shrine.

Vincent Astor, a life member of Holland Lodge No. 8, New York City, was born in the metropolis, November 15, 1891.

Richard B. Russell, Jr., former Governor of Georgia and U. S. Senator from that state, was born at Winder, Ga., November 2, 1897, and is member of Winder Lodge No. 333.

JOINT TRIENNIAL MEETING OF MASONIC GRAND BODIES

The joint sessions of the General Grand Chapter, Royal Arch Masons of the United States, and the General Grand Council, Royal and Select Masters of the United States, assembled in Masonic Temple at Washington, D. C., from October 8th to 12th inclusive, the first for its 42nd triennial convention and the second its 18th triennial convocation.

Officers of the General Grand Chapter: John W. Neilson, of Concordia, Kans., was succeeded by William T. S. O'Hara, of Toledo, Ohio, to serve for the ensuing three years. Other officers were advanced through the line, and Frank Pocock, of Fort Wayne, Ind., was elected General Grand Master of the First Veil. Gustav A. Eitel, of Baltimore, Md., was re-elected General Grand Treasurer, and Charles A. Conover, of Coldwater, Mich., re-elected General Grand Secretary.

General Grand Council: Walter L. Stockwell, of Fargo, N. D., retired after three years as General Grand Master, and was succeeded by Robert A. Woods, of Princeton, Ind. O. Frank Hart, of Columbia, S. C., was re-elected General Grand Recorder, and Charles N. Fowler, of Salina, Kans., re-elected General Grand Treasurer. Other officers were advanced through the line. Dr. W. Frank Wells, of Atlanta, Ga., being the new official elected.

The Earl of Cassillis, First Grand Principal, the Supreme Grand Chapter, R. A. M., of Scotland, also an Active Thirty-third Degree Member of the Supreme Council of Scotland, was present at the sessions, accompanied by Lady Cassillis and George A. Howell, Grand Scribe E of the Supreme Grand Chapter of Scotland. Other distinguished guests were: W. W. Williamson, Grand

Scribe E of the Grand Chapter, R. A. M., of Quebec; Charles A. Weaver, Grand High Priest, Pennsylvania; Joseph E. Quinby, Past Grand High Priest and Grand Secretary, Pennsylvania; J. N. Shirey, Grand High Priest of Virginia.

Many complimentary dinners were given, including that of the Grand Chapter of Missouri at the Washington Hotel, Tuesday evening, October 10th; the Grand Secretaries' Guild at the Shoreham Hotel on Wednesday evening, and the luncheon given by the Supreme Council, Scottish Rite of the Southern Jurisdiction, at The House of the Temple on Thursday afternoon. On this occasion Grand Commander Cowles pointed out that the retiring General Grand Officers are both members of the Southern Jurisdiction, while the incoming General Grand Officers are members of the Northern Masonic Jurisdiction.

THE UNIVERSAL LEAGUE OF FREEMASONS

The Universal League of Freemasons recently held its annual congress in the rooms of the Grand Orient of The Netherlands, at The Hague. An invitation was extended to all Freemasons to attend and take part in the proceedings. How large the attendance was, we are not informed, probably in the neighborhood of 500 brethren. What representation there was present from the United States, if any, we do not know.

The Universal League of Freemasons was organized in 1905 and confines its membership to individual Masons, and should not be confused with the International Masonic Association, which is composed of grand lodges and symbolic lodges. The League held a number of meetings until 1913, when the World War interfered with its work, and it resumed its meetings in 1920, since which time annual congresses were held with more or less regularity.

The League disclaims any intention of interfering with the work and authority of the grand lodges. It confines its membership to Freemasons whose grand bodies conform to the Ancient Landmarks of the fraternity and demand and express a belief in God. It has solemnly declared that the League will abstain from all discussion of political and religious subjects.

At the recent meeting at The Hague

the following activities were agreed to: The publishing of monographs of Masonry in various countries; the publishing of a Masonic guide for the use of Masons visiting foreign countries; arrangements for Masonic vacation courses; creation of a Masonic information bureau at the central office, and a set-up of an exchange of Masonic periodicals.

In 1928 the League issued a manifesto expressing in part the purpose of its existence, as follows: "The aim and desire of all beneficent and true Freemasons is the pacification of the world and the universal brotherhood of mankind. Only a united and universal Freemasonry can undertake such an enormously difficult task. Our aim is the international union of man and man. We do not turn to the lodges and grand lodges, but appeal to the individual Mason. We extend a brother's hand to him and shall feel more than compensated if he will grasp it in mutual trust—fired with the desire for peace and harmony. We therefore make a call to all Masons of all lands. What is to be done shall be done in all sincerity and gladness. Necessity shall inspire us to golden deeds in the cause of reconciliation."

"The pacification of the world" surely is an ambitious program, one which can be readily approved by all Freemasons. The methods by which the League is to attempt to accomplish this remain to be worked out, and will be of much importance. Whether the League can avoid the pitfalls and difficulties which it is sure to encounter remains to be seen. Its other professed objectives are of a nature to which no exceptions may be taken, but much more information will be needed before an intelligent conception of the merits of the Universal League of Freemasons can be formed.—*Masonic Chronicler*.

HAMILTON HEADS

GRAND COMMANDERY

With 500 members in attendance in addition to a number of distinguished guests, the 130th annual conclave of the Grand Commandery of Knights Templars of Massachusetts and Rhode Island was held Tuesday, October 24, at Masonic Temple, Boston, Massachusetts.

At the afternoon session William S. Hamilton of Williamstown, was elected and appointed grand commander. Other officers chosen were:

Arthur S. Vaughn, deputy grand commander, Providence, R. I.; Harold W. Sprague, grand generalissimo, Brockton; Charles T. Converse, Grand captain general, Springfield; George T. Everett, grand senior warden, 4 Pleasant avenue, Somerville; Adelbert E. Place, grand junior warden, Providence, R. I.; Rev. Francis W. Gibbs.

grand prelate, Boston; Rev. Clarence A. Barbour, LL.D., associate grand prelate, Brown University, Providence, R. I.; William H. Emerson, grand treasurer, Brockton; Martin J. Pleschinger, grand recorder, Boston; Harrison Hyslop, grand standard bearer, 643 Watertown street, Newtonville; Arthur A. A. Stewart, grand sword bearer, Lowell; John E. Rines, grand captain of the guard, Haverhill; Herbert F. Sawyer, grand sentinel, 96 Carver street, Boston.

Division commanders elected were: Sixth division, Arlan M. Spence, Springfield; seventh division, Ralph A. Robbins, Worcester; eighth division, William O. Tuckerman, 3 Dell avenue, Hyde Park; ninth division, George B. Sampson, Holyoke.

District representatives were named as follows:

No. 1, Dexter B. Goodwin; No. 2, Stewart A. Colpitts; No. 3, Raymond W. Crombie; No. 4, Royal C. Wells; No. 5, Irving A. Green; No. 6, Charles A. Hammond; No. 7, Forrest E. Dean; No. 8, Harold S. Crocker; No. 9, William A. Mann; No. 10, Arthur H. Nourse.

Funeral services, largely attended, were held at the Prospect street home, Thursday, Oct. 26, at 2.30 P.M.

since 1903, and had been on the Board of Masonic Relief since 1911, and actively connected with the Masonic Home at Charlton since its organization.

He was a member of the Winchester board of selectmen from 1908 to 1913, and a member of the standing committee of the First Congregational Church in Winchester in 1905. He belonged to the Calumet Club of his home town and served as treasurer of the parish for three or four years. He had been actively connected with the Quincy Mining Company for more than thirty years, and its vice president for some time.

In 1930 Mr. and Mrs. Belcher celebrated their golden wedding anniversary, following their fifty years residence in Winchester. Mr. Belcher is survived by his wife, a daughter, Miss Elise Belcher, and a brother, Frederick E. Belcher, all living in Winchester.

ACTS OF NOTABLE MASON

When walking one day in the suburbs of Vienna, Mozart was accosted by a mendicant of such prepossessing mien and acumen of mind in relating his story that the famous musician was strongly moved in his favor. The contents of his purse not being as much as he thought he should give the applicant, Mozart asked him into a nearby coffee house. There he drew from his pocket some paper and in a few moments composed a minuet which he handed to the distressed man with the request that he take it to a certain publisher named in a note which he had written.

Any musical composition from Mozart to this publisher was a bill at sight. So one can imagine how surprised and happy the mendicant was when immediately the publisher placed in his hands five double ducats.

Previous to the Battle of Roseboch, which was the precursor of the most celebrated of all of Frederick the Great's victories, the King of Prussia addressed his army of 25,000 men in the following words:

"My brave soldiers—the hour is coming in which all that is, and all that ought to be, dear to us depends upon the swords that are now drawn for the battle. Time permits me to say but little. You know that there is no labor, no hunger, no cold, no watching, no danger that I have not shared with you hitherto; and you now see me ready to lay down my life with you and for you. All I ask is the same pledge of fidelity and affection that I give. Acquit yourselves like men and put your confidence in God!"

Words cannot describe the effect of that speech on Frederick's soldiers. They answered it with a chorus of shouts. They were animated in looks and expression with heroic frenzy.

Exposing himself to the hottest of the fire, Prussia's King led his troops against the stubborn resistance of an army of 50,000 soldiers to a gallant victory. Overwhelmed by the headlong intrepidity of Frederick's soldiers, the enemy gave way in every part, fleeing in disorder.

MASONIC NOTES

Two brothers, Theodore L. Cohn, Deputy of the Seventh Manhattan District, N. Y., and Richard E. Cohn, Grand Representative of the Grand Lodge of Utah near the Grand Lodge of New York, were invested with commissions of the Grand Lodge of New York. The ceremonies took place on September 26th in Integrity Lodge No. 917, of which both brothers are Past Masters, Theodore in 1932 and Richard in 1929.

We are informed that Dr. Jerman Wolter del Rie, 33°, has been elected for the 40th successive year to the office of chaplain of Eadwine Lodge. He is in his 90th year. Two years ago he was accorded the privilege of installing his youngest son master of St. Cuthbert's Lodge.

Information has come also that Celestino Suarez Urdianibia, 33°, was named Grand Secretary General of that Supreme Council, which office became vacant upon the passing of Francisco de P. Rodriguez, who died just a month previous to Mr. Munoz Sanudo.

During the ten years' existence of the Shriners' Hospitals for Crippled Children, 35,000 crippled children have been treated. The shrine is regarded as the playground of Masonry, but no more serious social work in the exemplification of the principles of Masonry could be done than that being carried on by the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America.

The Grand Lodge of the Philippine Islands is now in relations of amity with the following grand lodges of Brazil, action having been taken at the last annual communication of the grand lodge: "Grande Loja Symbolica de Minas Geraes," "Grand Loja do Para," "Grande Loja da Parahyba," "Grande Loja do Rio de Janeiro," "Grande Loja do Rio Grande do Sul" and "Grande Loja de Matto-Grosso."

Fred A. Reese, who for many years was a member of Willis Stewart Lodge No. 224, Louisville, Ky., died recently, leaving \$25,000 to each of the follow-

ing Masonic institutions: The Masonic Widows and Orphans' Home, Old Masons' Home and Kosair Cripple Children's Hospital.

Lisardo Munoz-Sanudo, Grand Commander of the Supreme Council of Cuba, passed away September 15. Francisco de P. Rodriguez, Grand Secretary General of that Supreme Council, also died recently.

BRITISH MASONIC NOTES

Nearly 100,000 tons of Portland stone and 5,000 tons of steel were used in the construction of the Masonic Peace Memorial structure. The site occupies about 115,000 square feet, and the tower is higher than the Nelson Column in Trafalgar Square.

The first lodge consecrated in the new building since its dedication took place July 27, 1933, in the presence of a notable gathering. The name given it by its seventeen founders is Zeus Lodge No. 5418.

The Rev. E. W. Carr, of Barrington, England, was recently appointed for the 40th successive year to the office of chaplain of Eadwine Lodge. He is in his 90th year. Two years ago he was accorded the privilege of installing his youngest son master of St. Cuthbert's Lodge.

Born in Salter's Row, Blyth, he humorously attributes his long life to the peculiar fact that Salter's "Raa" had at one end a fish curing establishment, and at the other a brewery.

Improvement was held at Mark Masons Hall, Great Queen Street, London, Eng. The seventeenth degree was rehearsed in the presence of the following members of the Supreme Council, 33°: The Earl of Donoughmore, sovereign grand commander; Col. Sir A. Henry McMahon, lieutenant grand commander; the Rev. Dr. A. W. Oxford, chaplain general, and J. C. F. Tower, secretary general.

The grand commander, lieutenant grand commander and secretary general highly commended the rehearsal work which was directed by Col. H. F. Cleveland.

The grand secretary general, who has held that position for the past 30 years, said that the officers of the council have visited 22 of the London chapters so far this year.

NO TIME TO SHED TEARS

At the time of and shortly after the World War, when we all had plenty of money, we made Masons indiscriminately and in wholesale lots, and we admitted into the fraternity a lot of men of whom we were bound to rid ourselves, if they do not leave us of their own accord. This is no time nor occasion for the shedding of tears. When they go out, they will have to go, and then we will keep those who are left, and on these who are left we will build a stronger Masonic structure.

—*Sandusky Masonic Bulletin*.

MASONIC DISCIPLINE

A Masonic Lodge is not a tribunal for the consideration of civil cases. That belongs to the civil courts of our country, and they are competent and sufficient for such purposes. A Masonic lodge has no jurisdiction in such cases. If a Masonic lodge were to assume such jurisdiction, it might result in placing a Mason twice in jeopardy, which is contrary to all legal procedure and justice.

Masonic discipline should be confined to matters strictly Masonic, and not to affairs that belong to the civil courts.

Harmony should be the end aimed at in Masonic discipline, and it is self-evident that lawyers do not indulge to a great extent in harmony, especially when engaged in conducting trials.

ASHES SCATTERED AT SEA

William J. Farmer, a native of England, but long a resident of Savannah, Ga., died recently, and was cremated. He left directions that his ashes should be taken to sea and scattered to the winds after a Masonic memorial service had been held on board ship. Arrangements were made with the master of Mr. Farmer's lodge, and his wishes carried out.

A TYLER TELLS

1948 North Broadway,
Seattle, Wash.,
October 2, 1933.

To Mr. Alfred Hampden Moorhouse,
NEW ENGLAND MASONIC CRAFTSMAN,
Dear Sir and Bro.:

I have taken the liberty to send you a part of my experience as tyler of Masonic bodies for 52 years. I have experienced many serious and comical events that come along in so simple, and natural ways, I thought I would enclose two of them for your consideration, and approval. Should you feel disposed to publish the same in your influential and wonderful publication, you can do so.

I was raised in Monitor Lodge, A. F. & A. M. in Waltham, Mass. in 1870, and have always had a warm place in my heart for the brethren, and the lodge. I have the diploma, or certificate, hanging in the library of my house, which Monitor Lodge gave me. I always show the visiting brethren this certificate, at which every one of them expresses amazement. "Why," many of them exclaim, "that was long before I was born." It is dated March 14, 1870—63 years ago. My dear brother, Francis C. Mann, secretary of Monitor lodge will intervene for me. He most kindly sent me a copy of the NEW ENGLAND CRAFTSMAN containing a brilliant account of the two hundredth anniversary of the M. W. Grand Lodge of Massachusetts.

It is considered here out West as a marvelous and elegant production.

Fraternally yours,

CHARLES KNIGHT.

Grand Tyler Emeritus, G. L. of Wash.

NOTES BY THE WAYSIDE

The following, by Wor. Charles D. Knight, Grand Tyler Emeritus, M. W. Grand Lodge of F. A. & A. M., State of Washington, and Tyler of St. Johns Lodge No. 9 for 50 years will be of interest:

THE TYLER

The tyler of a symbolic lodge is one of great responsibility, having, as he does, to meet brethren from all corners of the world. He has to be a gentleman in every sense of the word—courteous, a good mixer, sociable. He has to meet the visiting brother with a smile and a glad hand.

MOUNT HOORB INSTALLS

A large group of distinguished Masons assembled in Lowell recently at the installation of the officers of Mt. Horeb Royal Arch chapter at the Masonic Temple in Dutton street.

The guests included heads of all the grand Masonic bodies in Massachusetts. More than 500 Masons of the Twelfth Lowell Masonic district were present at the installation.

During the ceremonies, Arthur A. A. Stewart was installed as High Priest

to examine the committee. He was a man of marvelous memory. Our secretary wrote his lodge, but there was no such lodge in existence.

He could confer the three degrees with perfection. He had never received the degrees from any lodge. We had to admit him into the lodge as he passed such a wonderful examination. One morning he came to see me privately. I took him into a private room. After he had talked to me for a while he took a pistol and pointed it to my face, and said, I want to know this, and named several points of the work. Immediately the admonition given to the candidate at the close of the first section of the Master Mason's degree, just before the worshipful master tells him, you may retire, came to me at once. He was a big man physically, compared to me. I looked at him for several minutes. I told him I was not afraid of him or his pistol. I told him to put it back in his pocket, also that he had been guilty of a penitentiary offense, and had it not been that I did not wish to make trouble I would report him to the authorities.

The grand lodge held a special meeting, and expelled him. It is presumed that he visited country lodges, and gained his Masonic information from them.

On another occasion at a meeting of Arcana Lodge, No. 87, a man of very good appearance came to visit us. I met him, shook hands with him and asked him what I could do for him. He said he would like to visit the lodge, and pass an examination. I asked him for his receipt for dues. He said he was very sorry, he had left his receipt home. I asked him if he were a past master. He said he was but had left his jewel home. I told him I was very sorry, but the regulations of the grand lodge forbade me from appointing a committee of examination unless he could produce documentary evidence. I told him the lodge would meet again in two weeks, then I would be glad to see him. The next morning I saw his picture in the paper. He had 99 degrees, was Grand Master of England, Ireland and Scotland, and several states of the Union. A tyler cannot be too careful.

of Mt. Horeb Royal Arch Chapter. The other elected officers installed were as follows: King, James C. Marshall; scribe, Arthur C. Dyar; treasurer, Arthur P. Atwood; secretary, Albert D. Milliken. The appointed officers installed were as follows: Captain of the host, Albert A. Ludwig; principal sojourner, Roger W. Gage; Royal Arch captain, John Perry; master of the third veil, Harold J. Patten; master of the second veil, Roy S. Perkins; master of the first veil, Ralph P. Coates; senior steward, Lester H. Cushing; organist, Frank B. Hill, and tyler, Frank K. Stearns.

At 6:15 o'clock a banquet was served in the temple. During the repast there was music by an orchestra, and at the conclusion of the meal general singing under the leadership of Lewis H. Carpenter.

The retiring high priest, Excellent Companion John H. Preston, occupied the East and presented Most Excellent Arthur D. Prince, past high priest of Mt. Horeb Royal Arch Chapter; past grand high priest of the Grand Royal Arch Chapter of Massachusetts, who presided during the reception of the distinguished guests of the evening.

Among those present were: Most Worshipful Curtis Chipman, grand master of Masons in Massachusetts; Most Excellent Jesse E. Ames, grand high priest of the Grand Royal Arch Chapter of Massachusetts; Most Illustrious Alvah W. Rydstrom, grand master of the Grand Council of Royal and Select Masters of Massachusetts; Right Eminent William S. Hamilton, grand commander of the Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island; Illustrious Frederick W. Hamilton, 33rd degree, deputy for Massachusetts of the Ancient and Accepted Scottish Rite.

Following the installation, High Priest Stewart addressed the companions and brethren and presented the heads of the grand Masonic bodies, each of whom spoke briefly. These distinguished guests then retired with their suites.

The success of this outstanding event in Lowell Masonic history was due largely to the efforts of Right Excellent Companion Walter L. Muzeev, chairman of the committee in charge of arrangements for the affair.

DEPRESSION IN LODGES

[The following excerpt from the LIBERAL FREEMASON, Boston, December, 1878, fifty-five years ago, will have a familiar ring to those to whom the consideration of present-day problems is a serious matter. The world survives, notwithstanding depressions. It is interesting to know that previous generations have had their share, and com-

ment of this nature is welcome, so that we may get the point of view of those earlier Masons who wrestled with the problem.]—ED.

"The Masonic year now drawing to a close has certainly not been altogether unfruitful, although the pressure of the times has been more severely felt than in any previous year since 1836. This fact is, however, easily accounted for when we remember that an ordinary financial panic does not last long enough to reach us, or, in other words, our momentum has been so great that, like a railway train going sixty miles an hour, we have dashed through obstacles at a less rate of speed might have been the means of a casualty. But the steady pressure that has been applied to financial affairs since the close of the last war, has had sufficient force to reach all classes of the community and to make itself felt, even in our kindly and fraternal labor. We can no longer conceal from ourselves that in the year now practically closed, our lodges have felt the depressing influences at work in the outer world, to a very appreciable extent. More members have been lost from the list by causes other than death or removal beyond the jurisdiction than ever before; our lodges have been more frequently confronted by empty treasuries, by inability to meet the current demands of lodge expenditure, than would have been thought possible in the flush times. And yet that we have not been reduced to actual poverty is apparent from the generous response of the craft to the appeal in behalf of the yellow-fever sufferers, and the absolute certainty that should some other appeal of a like nature be presented, the answer would not tarry. It is then a reasonable assumption that mere lack of money is not the cause of our diminished numbers, nor of the somewhat halting zeal that has latterly come upon the Craft. There is, however, a cause not far to seek, and a remedy easily applied, which would, in a short time, give us a larger measure of real solid prosperity than this generation has thought of, and its adoption will bring home to us a lesson we all sadly need, but to which, though ever so often repeated, we have not been willing to listen. This cause, reduced to its primary form, is simply too great and too careless a rate of speed, as may be more clearly seen when it is observed that, in forming a new lodge, about the last thing taken into consideration—if considered at all—is what is to be the future of the organization when the first impulsive zeal of the founders has become exhausted, as a natural result of its own intensity. It is a rare thing indeed, that at the beginning a new lodge is not fully employed in building

failing organization until it expires of mere inanition rather than concentrate our forces in a smaller area, but from which would radiate a larger benefit. We urge thinking Masons to take these things to heart, and by a generous effort strengthen the Craft in general by increasing the capacity of lodges, remembering that Masonry in New York will be stronger for good with four hundred lodges and a hundred thousand members than it possibly could be, though the number of lodges were doubled without increasing the general membership."

A definition of Freemasonry—"Freemasonry seeks to promote morals by ceremonious symbols and lectures, inculcating life measured by reason and performance of duties towards God, one's country, one's neighbor and oneself."



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You'll never get another opportunity like this. The Bible alone is worth twice the cost of the magazine—and the CRAFTSMAN—well we're modest and prefer to let it speak for itself, although we have had strong words of commendation from such men as the late Leon M. Abbott, 33°, John H. Cowles, 33° both Sovereign Grand Commanders of the two Scottish Rite Supreme councils, as well as from many other leaders in ancient Craft Masonry.

For thirty years the Masonic CRAFTSMAN has been "one of the leading Masonic periodicals of the world," and it never was better than now.

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SOLILOQUY

There are topics appropriate for speech, which naturally find utterance in address or conversation; there are other topics but for private contemplation and ordering, which fit expression only in soliloquy. This subject has been treated with admirable precision and grace in two discourses by that great English divine, James Martineau, in his book "The Sphere of Silence." The naked verities of religion dwell in the last penetralia of our being where no mortal communion can reach. The knowledge and love of them must ever be a recluse experience, because their grandeur is so great as to monopolize the attention it secures and because their modesty is such that they die away at the first proposal of exhibition or flattery. They will bestow their fellowship and reveal their gowns in the dark mind or of the mental holy of holies only when every wind of the world is whist and a silence as of the primordial solitude reigns throughout the spaces of the soul. For experience celestially fine and sensitive as there, public comparison, giddy talk or any sort of notoriety is desecration. To strew pearls before the unclean who will turn and rend you for it, is an outrage on all that is fit; those of swinish character having no taste for adorning themselves but only a greed for coarse food, must be expected to turn angrily on the inconsiderate man, who disappoints with indigestible jewelry their appetite for corn. A drunkard disparaging or eulogizing temperance,—a harlot decanting on the nature of Virtue—or an epicurean discussing the worth of denial and heroism is an odious spectacle. The highest instincts of the soul demand moral congruity. Who could endure to pour the weird strains of Mendelssohn's Dream amidst the rattling of the square and the mart? Who would not rather hide the pictures of Perugino forever than display them on the walls of a slaughter-house? There are pure and holy women who never expose their charm or share their delights with the world, as there are lakes that, on the untrdden tops of mountains, like eyes of the earth, look only up to the heavens. Every virgin solitude is perfumed with the divine presence and balsamic aid for mental bruises. Divinely drawn, the soul flees thither to be the guest of God and silence is the sentinel of their intemper. A retired and self-guarded life of devotion to nature is like a priestly life of temple worship: as a German woman of genius has said, "When the boy Ion stands before the portals and signs to the flying storks not to defile the roof, when he sprinkles the threshold with sparkling water, and cleans and deco-

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rates the halls and feels in this solitary occupation a lofty mission which I must reverence. Ah, I too would be a youth, to fetch water in the fresh morning, while yet slumber, to polish the marble pillars and bathe the statues, to cleanse everything from dust until it glistens in the gloaming; and then when the work is done, to rest my hot brow on the cool marble, rest the bosom that palpitates with emotion at the beauty which breaks into the temple with the dawn."—Rabbi Julius J. Price, Ph.D., 32°.

KNIGHTS TEMPLAR EDUCATIONAL FUND

The report on the Educational Foundation Fund of the Grand Commandery of Massachusetts and Rhode Island shows that since the fund was started loans have been granted to 666 students. During the year 78 students completed payments on their loans, in the amount of \$22,490. The total amount due the Foundation beyond this sum was \$15,153.30. Some new requirements were put in force by the committee, one of which was that each application for a loan must be accompanied by a registration fee of \$1.00.

CITIZENS AND CRIMINALS

Among the careful records kept in Washington is a roll call of criminals. A long while from now, when the world is really civilized, this monumental card index of crime may be considered the most shameful confessional ever set down in black and white by the hand of man.

The collection includes the finger prints of more than 3,000,000 known criminals. Another great army of crime includes all those who have managed to keep clear of the police and the finger-printer.

* * *

If the United States were suddenly invaded by millions of unscrupulous enemies, armed to kill and ready for rape and pillage, demanding tribute from peaceful citizens and threatening to overturn our whole social system, something would be done about it. There would be war to the bitter end, and every decent citizen would play his part in it.

That army is here already. And about the only thing the average citizen does about it is to put up with it.

* * *

Lately there has been a lot of talk of a campaign against crime which will drive out the racketeer, stop stealing and swindling, and put the fear of death into the gunman, the degenerate, the kidnapper and the murderer.

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ica, or 5,000,000 or 10,000,000, but there are 100,000,000 decent and honest citizens to deal with them.

We can smash the army of crime if we really want to do it.
* * *

You may read in Herbert Asbury's new book, *The Barbary Coast*, of the early history of San Francisco. And you may learn by reading it why crime has become a big business in this country, a deep-rooted disease in the body politic, and a universal menace to the welfare of the American people.

The criminal section of old San Francisco was a sinkhole of all iniquity. It got that way for two reasons. The first was that the city's government fell into the hands of crooks, thugs and thieves. The second was that the comparatively honest men in the city were so busy making money that they couldn't be bothered to set their civic house in decent order.
* * *

But two or three times within 50 years San Francisco had a taste of hard times. And then its citizens suddenly made up their minds that the Barbary Coast was a rat-hole of hell, that their next-door neighbors were dangerous enemies, and that their city government was mixed up in a profitable partnership with murderers, thieves, slave-traders, hoodlums and kidnappers.

Three times the decent citizens took the law into their own hands, and cleaned up the city. But when business began to be good again they forgot their righteous indignation, allowed their authority to slip through their fingers, and permitted vice and crime to creep back to their old headquarters. It needed an earthquake to finish the Barbary Coast and its horrible history.
* * *

The blame for crime in America belongs to the American people. While we were all busy making money, we wouldn't take ten cents' worth of trouble to keep the criminal under control and make his rotten business dangerous and unprofitable. We allowed crooks to get themselves elected to power in politics, and let them pick our pockets so long as we could keep on making more money than they could steal from us. We knew that politics and crime were partners in every American city, but we didn't do anything about it.

Now that we are broke, or pretty nearly so, we are beginning to bear down on the criminal. It's about time. This nation has the world's worst reputation for crimes of violence, for racketeering, for wholesale plundering of the public by the organized enemies of society. We knew all about it years ago, but were too fat and flabby to

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fight for honesty and decency and our own security.

Now the fight is on in earnest. The average American has had a stomach-full of the impudence and arrogance of the professional criminal. The high cost of crime is heavy on his pinched pocket-book. He won't pay tribute any longer to rascals in politics or racketeers in the business world. Nor will he stand any longer for stupid laws which protect the criminal who endangers his life and property, not for crookedness in the courts and corruption in police departments.
* * *

At least, that's what he says. And government officials who keep their ears to the ground and their nose to the grindstone are making many promises. They are sharpening the teeth of the law and mending the ragged nets which are supposed to catch and hold the enemies of public peace and safety.

But all America ought to call to mind the ancient verse which said:
The devil was sick, the devil a saint would be;
The devil got well and devil a saint was he.

The fight against crime must be carried to a finish. Rascals must be routed out of their ratholes, whether they are found in the slums of cities or the private offices of state and municipal governments. The standing armies of organized crime and corruption must be smashed and scattered.

The country's conscience is aroused at last against the enemies within its gates. God grant it doesn't go to sleep again when these times of trial and tribulation are ended. If it does, it will be your fault and mine. Crime will creep back into power again, because good citizens grow careless and lazy with easy living. And posterity will pay a heavy price for their criminal negligence, as we are paying now for our kindness to criminals and patience with politicians during the years of plenty and prosperity.

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Further particulars may be had by addressing the National Secretary, International DeMolay Office, 201 East Armour, Kansas City, Mo.

MASSACHUSETTS METHODS
 At a recent Conference of Grand Secretaries held in Washington, D. C., attended by over a score of Grand Secretaries, Grand Secretary F. W. Hamilton of Massachusetts explained the system in vogue in this jurisdiction. He said:

"We have no independent boards of any kind, sort or description. We have a subsidiary corporation known as the Masonic Education and Charity Trust. Their sole business is to conserve the charitable funds, bequests and the like, which come to the Grand Lodge. That is all they do. The use of the income is in some cases prescribed by the bequest. They handle funds amounting, now, in round numbers, to two millions of dollars; just about that. We collect revenue from certain sources. We have a considerable revenue from the rental of business apartments in our temple in Boston. We have a two-dollar per capita assessment on our members. We have an initiation fee. We have certain other small sources of income. All of our income is budgeted every year. We do not say that so much of this \$2 shall go to the Home and hospital, and so much to the Grand Secretary's department, and this and that; but we estimate that our income will be so much from certain sources, and we estimate our needs and we appropriate so much to the Home, so much to the hospital, so much to the Grand Secretary's department, so much to outside relief, and that is in accordance with the prospective needs and the prospective income per year. It may be \$1.75 or it may be \$1.50 or it may be \$1.90 of the \$2.00, just as it happens to come out.

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For many years there has been a close and intimate association between the members of the Masonic Fraternity and the officials of the City of London. This association is found in several city organizations which have particular lodges of which there are many in England.

During its existence of twenty-eight years, Guildhall Lodge No. 3116, which is foremost among the lodges to which civic authorities belong, has had the distinction of having twenty-two Lord Mayors as Masters. This lodge, which is composed of officers and members of the Court of Common Council, has as its present Master Sir Percy Greenaway, Lord Mayor of London. Other officers are one alderman, three deputy aldermen and members of the Court of Common Council.

Despite the weight of his official duties, the Lord Mayor is, by special privilege, Master of two other lodges—City of London National Guard No. 3757, and Guardian No. 2625. The first was organized during the war and from its formation to date has had Lord Mayors as most of its Masters. The latter is Sir Percy Greenaway's Mother Lodge.

Of the twenty-two Lord Mayors of London who have been Masters of Guildhall Lodge, half of them are still living. The senior among them is Lord Marshall, who was Lord Mayor in 1918 to 1919.

Lord Ampthill, Pro Grand Master of the United Grand Lodge of England, presided during the installation meeting of the lodge which, by dispensation, was held at the Mansion House on February 21, 1933. Besides other ranking members of the Grand Lodge, five ex-Lord Mayors were present, together with an array of members of the fraternity distinguished in the civic life of London and the nation.

Sir Percy Greenaway succeeds Sir Maurice Jenks both as Lord Mayor and Master of Guildhall Lodge.

A FEW INTERESTING
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A collection of about 40 Bibles has been gathered by Charles S. Plumb, of Columbus, Ohio, historian of the Grand Lodge, F. & A. M., of that state, with

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the thought of a study of the Great Light of the Craft as shown in Masonic application. One in Latin script, bound in heavy vellum over boards 8 1/2 x 11 1/2 inches, was printed in Venice by Leonardus Wild in 1478. It is in perfect condition, on heavy linen paper, and contains hundreds of hand painted capitals ranging in size from a small pea to the entire side of the page.

A New Testament in Latin, bound in modern Morocco, while in perfect condition, like other old Bibles, contains no information as to when printed and by whom. The New York Public Library, that possesses one of the great Bible collections of America, has had this submitted for study, and Mr. Eames, a bibliographer of international repute, assigns this book to Winters of Cologne, and "not printed after 1477." As obtained from England, this book was listed as printed by Ulric Zell about 1470.

A third fifteenth century Bible is Volume I, of a four-volume edition printed in 1487 by Anthony Koberger, of Nuremberg, Germany. This volume, which is 12 inches long, 8 inches wide and 3 1/2 inches thick, is bound in heavy boards, while over the back and half the sides, is fastened a vellum cover that has had very fine hand tooling of saints, etc., and which has "1556" pressed in the leather as evidence as to when bound. This volume is known as the Pentateuch of Nicholas DeLyra, a Bible scholar of that day. This is a perfect volume, and contains a few crude pictures and many small hand colored capitals.

The oldest Bible in English in this collection was printed in London by John Day in 1551. This is the interpretation of Tavener, and has been nicknamed the "Bug Bible." (Psalm XCI, 5) "So that thou shalt not neve to be afraid for any Bugges by Night, nor for the arrow that flyeth by day." It is a book 10 1/2 x 7 1/2 inches in size, and in rarely good condition for an old English Bible.

The first Bible printed in America, was a translation of the New Testament into the Indian language by John Elliot, a missionary, in 1661, at Cambridge, Mass. This book is extremely rare and valuable. The first Bible published in this country in a European language was in German, and printed at Germantown, Pa., in 1743.

A second edition appeared in 1763, and the third and last one in 1776. One of the 1776 is in the Plumb collection. Three thousand of these were just completed when the British captured Germantown, and destroyed most of these as unbound, using them for bedding for horses.

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ENGLISH MASONIC ITEMS

The home of Lord Amphill, Oakley House, Bedford, Eng., was recently visited by burglars, who stole many treasures of sentimental value. Among the things taken were articles associated with his Masonic activities and his service in India.

Under a patent dated June 6, 1873, and granted by the grand master of the United Grand Lodge of England, the District Grand Lodge of Japan was formally opened at Yokohama on August 15, 1874. Since that time six grand masters have administered the Masonic affairs of that district.

At present there are five lodges under this jurisdiction, the names, locations and places of meeting of which follow: Yokohama No. 1092, and O Tentosama No. 1263, Masonic Temple, Yokohama; Tokio No. 2015, San Yen Tei, Shiba Park, Tokio; Rising Sun No. 1401, and Albion in the Far East No. 3729, Corinthian Hall, Kobe.

The Masons of Carlisle, Eng., have acquired the residence of the late Mr. Sheldon, of that city, for a Masonic Temple. The alteration plans show the following accommodations which will be used by all the Carlisle lodges, the various Craft lodges, the Royal Arch Chapter, the Knights Templar and Mark lodges:

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A CURIOUS MASONIC BOOK
(1790)

One of the most curious Masonic books in the Masonic Library, is one published in the year 1790 in London, entitled: *The Philosophy of Masons: in Several Epistles from Egypt to a Nobleman*.

The book was published anonymously, but the letters are signed T. M., and the author proved to be a Thomas Marryat, whom, we learn from the Dictionary of National Biography, was a physician of some note, also something of a poet, as well as a person of wit and learning. He was born in London in the year 1730, and died in Bristol in 1792.

He was the author of several works on medicine, and wrote also "Sentimental Fables for Ladies" which was dedicated to the famous Hannah More, and had a large sale.

As a physician, says the Dictionary of National Biography, "It was his habit to set apart two hours every day to non-paying patients, that he might watch the effects of his prescriptions on them. He was accustomed to administer enormous doses of drastic medicine regardless of the patient's constitution. The poorer classes had, however, so high an opinion of his skill that they brought dying persons to him in creels."

In his declining years, however, he became less and less noticed, and finally became in distressed circumstances, and according to the statement of the Dictionary of National Biography, "To bring himself notice he published a book called 'The Philosophy of Masons'."

Whether Marryat was a Freemason or not we do not know. His book so far as Freemasonry is concerned is negligible, the contents being a rambling, discursive miscellany of thoughts on a variety of subjects, but more especially concerned with religion. The most interesting thing concerning the book being his reason for having written it. The book did, as he hoped, attract some attention, for in the year 1791 there was published a tract entitled:

A Brief, but, It is Presumed, a Sufficient Answer to the "Philosophy of Masons" Intended for the Benefit of Such Unlettered Persons, as May Have Perused that Work, to Their Spiritual Injury."

The author of the tract was the Rev. H. E. Holder, of Bristol. His attack upon "The Philosophy of Masons" was concerned entirely with its attitudes towards religious matters, and had nothing to do with its statements regarding Masonry. A copy of this 22 page pamphlet is in the Masonic Library.

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But the matter did not end here. Reference is made in Vibert's "Rare Books of Freemasonry" to "A Letter to H. E. Holder" (1791), which in turn brought forth from Holder a report entitled "An Answer to the Layman's Letter" (1791). And here ended, so far as we know, the controversy that started with the publication of "The Philosophy of Masons." The two latter pamphlets are not in this Library.

—Iowa G. L. Bulletin.

COLORADO DEDICATES
MONUMENT

A Special Communication of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado was held in the Masonic Temple at Central City, Colorado, recently, for the purpose of unveiling and dedicating the Monument erected by the Grand Lodge to mark the site of the first Masonic building in Colorado.

The three lodges in Gilpin County, Colorado, entertained the visiting brethren and their ladies.

Late in the year 1858 a number of gold-seekers had gathered at the junction of Cherry Creek and the Platte River, on land which was then a part of the Territory of Kansas, but which now is within the State of Colorado. This settlement was known as Auraria, and by the first of November a number of cabins had been erected there.

On the evening of November 3, 1858, seven Masons, including William M. Slaughter, held an informal meeting in one of those cabins; and throughout the following winter these brethren and others continued to meet from time to time, having in mind the formation of a new Masonic Lodge at Auraria, provided the proper authorization could be obtained from some Grand Lodge.

Gold was discovered in May, 1859, in what is now Gilpin County, Colorado; and within a month thereafter several thousand men had rushed to the Gregory Diggings in that section of the country, and were engaged there or in the vicinity in a search for the precious metal. Among them were many Masons (including some who had become acquainted by having participated in the Masonic meetings that had been

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FORTUNES FOR FORTUNE-TELLERS

"Cease to inquire what the future has in store," said old Quintus Horatius Flaccus, about two thousand years ago, "and take as a gift whatever the day brings forth."

This is sound and sensible advice, which is probably why so few take it. Instead, we worry ourselves sick and skinny over tomorrow's troubles, plan the future so carefully that we find no fun in the present, and wear out our eyesight trying to look through the locked doors that hide our destiny.

The privilege of worrying should not be denied to those who want it. A man has a right to upset his own digestion in any fashion he chooses. But when a racket begins to thrive on a human weakness, something should be done about it.

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ties that there are at least 125,000 fortune-tellers, mystics, palmists and readers of the bumps on the brain doing a good business in the United States. Half of them are thriving in the sophisticated city of New York. These experts in mumbo-jumbo are supposed to cost the citizens about \$125,000,000 a year for their services. What they cost in the damage they do, nobody knows.

It ought to be clear by now that any one with the slightest inside information on the future could have cleaned up long ago by finding the Lindbergh baby, playing the market short in November, 1929, betting on the last Presidential election, or discounting the big bank holiday before it happened. But no fortune-teller ever got rich that way. They prefer to take it, a dime or a dollar at a time, from the suckers who think they know something.

The future is a book shut tight and sealed. The man who thinks he can open it is a fool, and the man who encourages him to think so is likely to be a rascal. And wherever there is a fool, there will be a smarter man waiting to make him pay for his foolishness.

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Ambition consists in preparing oneself for promotion, not merely desiring promotion.

This may be known to posterity as the time of twilight for the little tin gods of business and finance. Among the pathetic by-products of the depression is the man who made a barrel of money in the hot-cha days and has been watching it leak out of the bunghole ever since without knowing why or how to stop it. It may be, after all, that the surfboard rider gets a lot of credit rightly belonging to the wave which happens to be going his way.

Said Mazzini: "Great and social transformations have never been and never will be other than the application of a religious principle, of a moral development, of a strong and active faith. On the day when Democracy shall elevate itself to the position of a religious party, it will carry away the victory, not before. — *Call of the Carpenter*, page 303.



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